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Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America

Conventions

Reported In This Number:

LUTHER LEAGUE OF NEW YORK STATE
held at Utica, May 18-19-20.

LUTHER LEAGUE OF CONNECTICUT
held at New Haven, May 12.

LUTHER LEAGUE OF CANADA
held at Toronto, May 24-25

To Be Held This Month and Next:

LUTHER LEAGUE OF OHIO
Zanesville, June 23-24.

LUTHER LEAGUE OF PENNSYLVANIA
York, July 6-7-8.

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LUTHER LEAGUE REVIEW

P. O. Box 876 New York City

Of the Church—By the Church—For the Church

Luther League Review

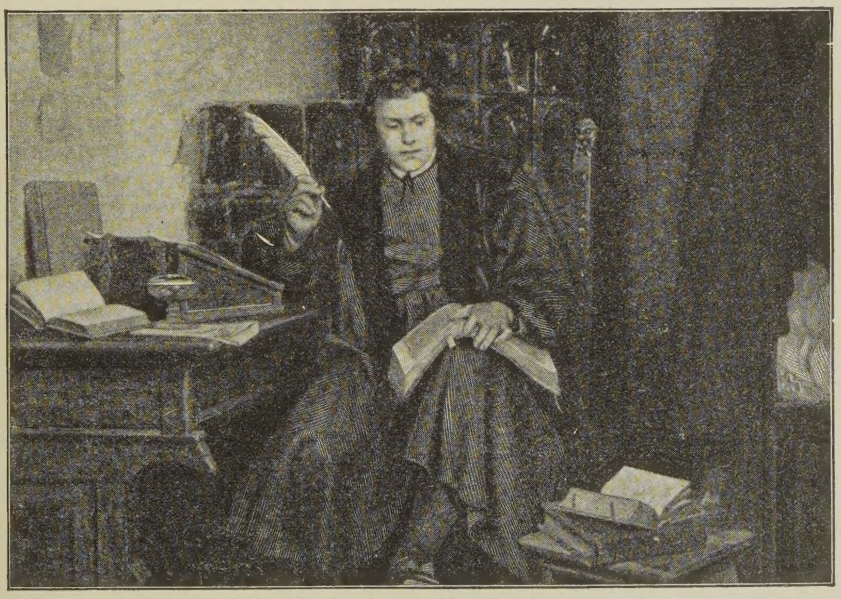
The Augsburg Confession

Why Lutherans Are Proud of It

BY REV. ELMER F. KRAUSS, D.D.

[June 25th will always be an immortal date in the history of Protestant Christendom. It was on that day in 1530 that the Reformers presented to Emperor Charles V at Augsburg the great Confession, which rightly bears the supreme title, "Augustana," the "Grand Confession." To impress the day upon the memory of our Leaguers we reprint the article below.—EDITOR.]

IN certain quarters creeds are considered as much out of fashion as tallow dips and quill pens. Not only are they deemed out of style by these creedless individuals, but insult is added to injury by the insinuation that adherence to a confession of faith is a mark of intellectual inferiority. To such the difference between holding a creed and doing obeisance to a carved stone or a painted block of wood is one of degree and not of kind.



LUTHER, THE GREAT REFORMER.

We Lutherans are somewhat old fashioned, and we still gratefully use creeds. The Augsburg Confession is pre-eminently the distinctive creed of the Lutheran Church. There are many more reasons why Lutherans are proud of this matchless confession of faith than can be set forth in the compass of this short article. This is written to emphasize a few of them.

Lutherans are proud of the Augsburg Confession because of its transparent scripturalness. "This is self evident," one may say, "for a creed is simply a statement of what one believes that Scripture teaches." Another may

exclaim, "Assuredly, from your standpoint, since your creed is but the expression of what you believe to be the testimony of Scripture; consequently, by a vicious begging of the question you may well say that the Confession is scriptural." This objection would be valid if we had taken a part in formulating this creed; however, he slanders the good sense of hundreds of thousands of intelligent people who dares to say that this Confession has been received and prized by generations of Lutherans for the simple reason that it has come down to us from the Reformation age. The Lutherans of no age have ever stultified themselves by an imitation of an adherence to the old fogy principle that because a thing is old it must be good and true. Untold times this Confession has been subjected to the searching criticism of the acutest minds. It has been studied by the best as well as the most learned of men, and has always gained by the investigation. Whereas other historical confessions have been dishonored, wounded and mutilated in the houses of their friends, the Augsburg Confession stands forth untarnished in its more than pristine beauty in this critical and unbelieving age. True, this symbol is not honored by the many so called scholars of today who in their wisdom are in danger of becoming fools, and have virtually rejected the Sacred Scriptures and criticised their integrity into shreds and tatters. The servant is never greater than his master. However, the reverent and believing student of the Word and of this Confession must acknowledge the transparent harmony between the statements of the Augsburg Confession and the teachings of Holy Writ. This fact fills all loyal Lutherans with joy and gratitude.

The genuine liberalism which marks the Augsburg Confession is another quality of which we are proud, and which we are happy to emphasize as marking the adaptability of this creed to the present age. There is a sense in which the word liberal is applied to religion which is out of place in connection with this peerless confession of faith. There is a fool's liberalism which many people demand in a religion which their good sense would indignantly reject in any other sphere. When a man calls in a physician he does not want him to be liberal in diagnosing the case of his sick child, or in prescribing remedies for its recovery, but he properly insists that the principles of the best treatment be strictly followed. When he calls upon a lawyer to write him a paper for the transfer of property he would scoff at a use of terms which would admit of a liberal interpretation. But when he comes to the preacher to instruct and guide him in his eternal interests, he inconsistently demands so liberal a presentation of the way of salvation as to make it bear a far closer resemblance to a poorly defined and overgrown log road through the wilderness than to a well kept king's highway. For this spurious liberalism one happily looks in vain through the articles of the Confession under consideration. However, it is characterized by that which the word liberal truly indicates. It is free from narrowness and bigotry and is favorable to genuine freedom of thought and of speech. For this fact we young Lutherans are unfeignedly thankful.

The third great reason for being proud of the Augsburg Confession is found in its genuine catholicity. This is immediately suggested by the quality which we have just been considering. This creed is as universal, comprehensive, general, catholic, in other words, as the Scriptures themselves, to which it is a faithful witness. It has already been referred to as a distinctive creed. This term is used to distinguish it from the general creeds. Of the distinctive creeds of the Churches of today it is not only the best, but the oldest as well, antedating the Confessions of the Council of Trent, the specific confession of the Roman Catholic Church, by considerably over a decade. In a measure, then, we might say that the Lutheran Church, viewed as a distinct organization having a distinctive creed, is older than the Roman Catholic Church.

Although this creed may be called distinctive in comparison with the ecumenical creeds, yet we find on comparing it with these that it contains the same catholic character by which they are marked. The Lutheran Church is no sect. Although the name of a man clings to her, yet she is founded on no mere man. She does not even trace her beginning to the days of the great Reformation. She is built upon "the foundation of the apostles and prophets, Christ Jesus Himself being the chief cornerstone." She can justly lay claim to a catholicity which cannot be successfully controverted by any one.

We have here, then, a trinity of qualities of which we are proud. On looking closer we find that these three are one. That which is scriptural is truly catholic, and what is truly catholic is genuinely liberal. This is the creed for the twentieth century. Let all Lutherans be proudly and gratefully loyal to it.

Luther League of New York

Sixteenth Annual Convention, May 18-20

BY JAMES M. REYNOLDS.

IT was a very fortunate selection that was made by the Executive Committee of the Luther League of New York State in choosing Utica as the place for the sixteenth annual convention of the League, particularly in having the meeting in the Church of the Redeemer, where the State League was organized sixteen years ago. The weather, as it was sixteen years ago, was ideal, the attendance was good, the spirit excellent, and the enthusiasm ran to a high mark. A number of those who were present at the first convention were among the delegates of this convention, in particular the first president of the Luther League of New York State, Mr. E. F. Eilert, and the first secretary of the State League, Rev. John W. Smith, who was then a layman, but is now the pastor of the Church of the Reformation, of Utica. Some of the others who were present will probably find their faces in both the pictures which are presented on the following pages, one showing the delegates assembled at the first convention and the other the delegates to the sixteenth convention.

The same hospitality that was characteristic of the people of the Church of the Redeemer sixteen years ago was also manifested most strongly at this convention. While the same pastor was not present to greet us, still the Rev. Edwin F. Keever, the present pastor, who is an ardent and enthusiastic Leaguer, welcomed and greeted personally every delegate in a manner that was most pleasing to all.

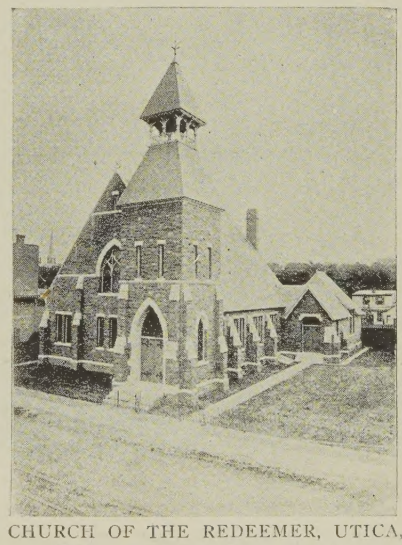
First Session

The opening session began at 2.30 p. m., on Tuesday, May 18. The devotional services were conducted by Rev. A. S. Hardy, Oswego, N. Y., who also spoke on the theme, "Zeal." He showed how important it is that young people should be zealous for the welfare of their Church, but said that zeal should not be confused with enthusiasm. Enthusiasm is effervescent, while zeal is an ardent fire, with the purpose of the soul urging it onward and forward. Zeal may be misdirected, and misdirected zeal is one of the things to be feared in all young people's movements.

After the roll call and the minutes of the previous convention, reports were heard, that of the statistical secretary, showing a total membership of 6,351, and the number of Leagues 98. The total amount contributed by these Leagues for beneficence during the year was $8,219.

There are 28 Junior organizations in connection with the Church, identified with the League, whose membership numbers 1,000, and who contributed $650 for the various charities during the year.

The report of the extension committee showed that since the last State convention 10 new Leagues have been organized in New York State. Three of these are in the Albany



CHURCH OF THE REDEEMER, UTICA,
Where the convention was held.

and Susquehanna District, the Leagues of the Evangelical Lutheran Church at Castleton, the Evangelical Lutheran Church, at Ravenna, and Bethany Church, of Central Bridge. The other societies have been organized in the following churches: Epiphany, Brooklyn; St. Mark's, Brooklyn; the Advent and St. Barnabas, both of Brooklyn; Holy Trinity, Hollis, Long Island, and St. Thomas and Ascension, both of the Bronx, New York.

The address of the president, Mr. Willis H. Rector, of Binghamton, N. Y., followed a selection by a quartet.

Greetings were received from Rev. Luther M. Kuhns, general secretary of the Luther League of America, who is now completing a

tour around the world. Felicitations also came from the Luther League of Canada.

Second Session

There was a very large attendance at the evening session, which opened at 7.30 with a processional hymn by the church choir. Rev. Mr. Keever introduced Mayor Thomas Wheeler, who welcomed the delegates on behalf of the city. Mr. Wheeler said:

"It is a great pleasure to be permitted to appear upon this platform tonight. I appear as the mayor, not as a private citizen, and I am here to welcome the delegates from all over the State of New York to the city of Utica. I would indeed be remiss in my duty if I were not anxious to be here.

"Conventions are familiar to me. I have been in a great many, but this convention is of more importance than most of the others. You are here to do good, and I hope that great success will follow the work of this convention. A convention of this kind means good to the whole community.

"All churches have but one object, the saving of mankind. I want to say to the visiting delegates that I give you a most cordial welcome to our city. I want you to enjoy your stay here, and I hope that before your adjournment you will decide that Utica is the place where you will ever after hold your conventions. Again, I welcome you to Utica."

Clifford A. Rockwell, president of the local League, welcomed the delegates in the name of the Church of the Redeemer. The response was made by Willis H. Rector, president of the Luther League of New York State. A vesper service followed and was conducted by Rev. Edwin F. Keever. A duet, "I Waited for the Lord" (Mendelssohn), was beautifully rendered by Alfred H. Jay and Miss Florence Seaman.

The convention sermon was by Rev. H. Douglass Spaeth, of Albany. His subject was, "What It Means to Be a Disciple of Jesus Christ," and the text was from the eighth chapter of John, "Jesus therefore said to those Jews who had believed Him, 'If ye abide in My word, then are ye truly My disciples; and ye shall know the truth, and the truth shall make you free.'" Mr. Spaeth said in part:

We are gathered here in annual convention because we are the disciples of that great and loyal servant of Jesus Christ whose name we bear; we are Lutherans. But that means that we are Christians. To be a Lutheran is to be a true and loyal member of the Holy Catholic and Apostolic Church of Jesus Christ. We are disciples of Luther because we are and would become more and more true and loyal disciples of the great Master whom Luther acknowledged and taught and glorified, as he has not been taught and glorified since the days of the apostles. God forbid that the name of Luther should ever become the badge of a narrow sect, that Lutheran should designate those who exalt the servant above his master, rallying around a standard of man-made doctrines and opinions, adherents of a little denomination and not members of the great Church Catholic. If we are and remain true Lutherans that can never be; disciple of Luther, disciple of Christ; it is impossible that there should ever be any antagonism between these two terms; they are and must remain synonymous. If we know what it means to be a true disciple of Christ, then we know also what it means to be a true disciple of Luther, for he alone can be, and is a true disciple of Luther who uses his Lutheranism as a means to a better knowledge and deeper love of and a more loyal adherence to the only master, Jesus Christ.

And so I would ask you young men and women of the great Church of the Reformation, banded together in a great organization bearing the name of a great disciple, to consider with me for a few moments the great theme which our Lord and Master discusses in that word of his which I have chosen as my text for your convention sermon, viz.: What it means to be a true disciple of Jesus Christ.

"If ye abide in My word, then are ye truly My disciples, and ye shall know the truth, and the truth shall make you free." Note first the fundamental conditions of all true disciples: To abide in his word, and then the certain and blessed results: knowledge of the truth and spiritual emancipation. In other words, the true disciple of Jesus Christ is he who acknowledges but one sole and supreme authority, the Master's word, whose discipleship is not blind and ignorant, but rational and intelligent; who is blest with a constant growing knowledge of the truth, knowing Him in whom He has believed; whose mind and heart and will, whose sole personality, through knowledge and possession of that truth, partakes more and more of the glorious liberty of the children of God.

I said that our Lord declares first of all the fundamental conditions of all true discipleship. Let us think for a moment who the people were whom He was addressing. John tells us that they were the Jews who had come to believe Him. It is so unusual as to be almost, if not quite, startling to find John speaking of believing Jews. It at once arrests attention, and calls for the inquiry, What kind of faith was that which they had in Him, how deep did it go, how much did it embrace, what was its source, its nature and its expectations? For it is evident that the Lord himself here distinguishes between a certain kind of faith in Him and true discipleship. He puts to those Jews, who, it appears, had a kind of faith in Him, the fundamental test of true discipleship, and it is not the recognition of the power by which He works miracles, not mere admiration of the gracious words that fell from His lips, nor of the spotless life and character from which these emanated; it includes these, but it is far more than these: "If ye abide in My words then and then only are ye truly My disciples."

And if there was need of emphasizing this fundamental condition of discipleship in the days of our Lord's earthly ministry, is there not still greater need of so doing today? There is no sect, however small in numbers, however feeble in strength, however weird and grotesque in doctrine and practice, but loudly protests its right, and very often its exclusive right to the title, "disciples of Jesus." In all this maze of denominational diversity, where shall we find the true Church, where the true disciples of Jesus? Then said Jesus to those Jews who believed in Him, or professed to believe in Him: "If ye abide in My word, then are ye truly My disciples." That is the one unfailing test. "How do you, who profess to be My disciples, stand to My word? What is it to you? How do you receive it? How do you act with regard to it? Do you acknowledge it and submit to it as the one supreme authority, the only rule and standard, according to which all doctrines and teachers alike ought to be tried and judged?" Are you willing to abide in it in spite of all temptation and ridicule? Absolute, unchanging, perfect fidelity to the revealed word of Christ is the mark of the true Church, the fundamental test of the true disciple.

At the close of the meeting there was a social hour, and the time was spent in conversation, the delegates becoming better acquainted with one another.

Third Session

At the opening of the third session, on Wednesday morning, at 9.30, the devotional services were conducted by Rev. W. L. Genzmer, of Pittsfield, Mass., at the conclusion of which he delivered an address on the theme, "True Wisdom the Guarantee for a Happy and Contented Old Age." The speaker emphasized the importance of cultivating in youth those traits of character which lead to a happy old age, and said, among other things:

It is not worth while to indulge in passionate outbursts of anger Life is too short, and when it becomes necessary to censure, it should never be given in an angry mood. Young people would be wise if they laid the foundations for more true friendships, which would be a great solace in the declining years of life. As the youth treat their friends now, so will they be treated when they are old.

Virtue, a sunny disposition, many friends, and knowledge gained by familiarity with good books, particularly the Book of Books, are some of the essentials of a contented old age, but there is one factor without which the others must fail, and that is a sure and unfaltering faith in the Lord Jesus Christ.

After the reading of the minutes of the previous sessions, committees were appointed as follows:

Nominations—Chairman, E. F. Eilert, New York City; William Eck, Albany and Susquehanna District; F. J. Broth, Buffalo District; C. F. W. Fritschler, Brooklyn District; George L. Snyder, Rhinebeck District; Rev. C. F. Martin, Rochester District; H. F. Riefenstein, Syracuse District, and Rev. J. H. Weaver, D. D., Mohawk Valley District.

Resolutions—Chairman, Rev. G. H. Intemann, Brooklyn District; Fred. W. Smith, Albany and Susquehanna District; Miss F. R. Sterns, Buffalo District; Fred L. Rath, Brooklyn District; A. A. Coney, Mohawk Valley District; Rev. H. L. Snyder, Rhinebeck District, and A. Gilchner, Syracuse District.

Audits—Chairman, Rev. John Kopp, Portchester; Jacob Ernst, Brooklyn, and A. Lehr, Syracuse.

The next convention will be held in 1910, and invitations were extended by Greater New York and Buffalo. After considerable discussion it was voted to hold the convention in the former city.

"The League and Inner Missions" was the subject of a paper written by John H. Boschen, of New York, and read by E. F. Eilert, A. M. He said:

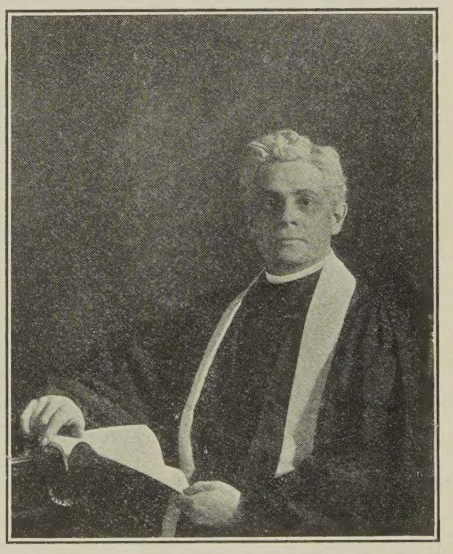
"Luther League and Inner Missions."

A score and one years ago there was founded an organization, conceived in the spirit of loyalty to Christ, and dedicated to the proposition that the strength of the young people should be united in purpose and consecrated to the upbuilding of the Church.

Thus was instituted that splendid aggregation of young men and women known as the Luther League. Through the foresight and energy of its founders, it has grown and developed to such an extent that it can be truly called national in character, and if the same wise management is continued may perhaps develop into an organization international in scope.

To what must be attributed the satisfactory growth and development of the Luther League? The answer to this question can be very briefly given, namely, to education.

Previous to the formation of the Luther League, the young people of the Lutheran Church were possessed of some knowledge in regard to the affairs of the Church through work in the Sunday schools and instruction in confirmation classes, but this knowledge was limited in extent, and there was very



REV. EDWIN F. KEEVER,
Pastor loci.

meager conception of the duties and privileges of Church membership.

Knowledge and education are sometimes considered synonymous, but they are vastly different in practical application. Knowledge is satisfied to know that a thing exists; education goes further and demands to know why and wherefor. So it was with the young people of the Church; they knew that when they were confirmed they belonged to the Church, but had scant comprehension of what that meant. But the idea of education as applied by the League has given to the young people of the Lutheran Church a thorough knowledge of what Church work really is, and to this educational method can be given the credit for the success and recognition attained by the Luther League.

Education is peculiar in that it is a never-ending process; it goes on, step by step, never satisfied with existing conditions, but always looking forward to a wider field of action. Thus it is that the Luther League is being fitted through its educational methods for a larger sphere of work, and the question will soon be presented, What shall that larger sphere be?

The founders of the League very wisely advised certain limitations on the work of the individual societies, believing that by confining the activity of the members to the particular congregation with

which they were connected they could better obtain the results looked for; but this should not prevent any individual or society from taking an interest in any movement demanded by the Church, provided the cause presented is large enough and of sufficient importance to demand and deserve the combined support of every League.

In the memorable speech of Abraham Lincoln at Gettysburg (from which the opening sentence is paraphrased), reference is made to the founding of a Nation, conceived in the spirit of liberty. This idea of liberty so influenced the people that a spirit of independence was developed and thus was created a cause large enough and of such overwhelming importance as to bring about that unity of action which resulted in the forming of a new nation.

If the idea is once established that the Luther Leagues of America can unite their strength for the accomplishment of some great object which would be a credit to the Lutheran Church there would be no difficulty in finding a cause worthy to appeal to every Lutheran individual or society.

The earnest attention and close study that have recently been given to the work of Inner Missions proves that in that cause can be found an opportunity fully worthy of the united effort and support of one of the Church's strongest auxiliaries.

Comprehensive in scope and based on broad lines, without synodical limitations, Inner Mission work should appeal to every Lutheran.

A glance at the different phases of work included in the general movement of Inner Missions will convince anyone that it is large enough and of such great importance in every sense that it is justified in demanding the strongest kind of organized support.

In the article of incorporation of the Inner Mission Society of New York the following are mentioned:

"Right to establish and maintain in suitable buildings, owned or rented by the Society, old people's homes, deaconess mother houses, children's homes, rescue homes, homes for invalids, charitable schools, hospitals, hospices, settlement houses, day nurseries, city missions, industrial and trade schools, labor colonies and similar institutions."

Some of the features covered by the Inner Mission movement are already well known, such as orphan homes, old people's homes and deaconess houses. From the support they have received the conclusion may fairly be reached that any other phase of the work will meet with the same generous response.

The array of enterprises enumerated above may very properly be called a big undertaking, demanding the strongest kind of co-operative effort. The question may be asked whether the Inner Mission societies are making plans in anticipation of actual needs, but existing conditions, as established by careful investigation, conclusively show that every one of the features noted are needed right now.

The other denominations are showing by their action that the necessity exists; they are meeting the conditions in a manner that shows an appreciation of the tremendous responsibility that rests upon the Church.

There are in existence many settlement houses, guild houses and rescue homes that are doing a great deal of good. Plans have recently been made by a large New York church to erect an immense building containing many features of Inner Mission work. Particular attention will be given to affording rooming accommodations for 300 men, where they will be able to live in a religious atmosphere and thus be strengthened to withstand the many temptations that lure them away from the Church.

There are hundreds, yes, thousands of young men and women who have been brought up under the helpful influence of God-fearing parents, but are obliged, through the necessities imposed by modern conditions of life, to separate themselves from the safe anchorage of Christian home influence. They feel secure in the thought that their religious training will hold them safe against the many temptations that may come to them when they are left to themselves. There is apparent excuse for this feeling of security in the absence of a true conception of what is before them. The real danger lies in the fact that the temptations that confront one in actual life come so insidiously and are often so innocently disguised that their true character is not known until it is too late.

In spite of the noblest endeavor, no truly great character can ever be built up unless the anchor of

GROUP OF DELEGATES IN FRONT OF THE CHURCH OF THE REDEEMER AT THE FIRST CONVENTION OF THE LUTHER LEAGUE OF NEW YORK STATE, MAY 29-30, 1893.

resolve be securely fastened to the rock of true religion. Whenever religion is ridiculed or scoffed at, there will be formed a small and feeble mind.

How necessary it is for religion to be a part of every-day life was well understood by the founders of this nation. This is well illustrated by the following passage, taken from George Washington's Farewell Address:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. . . . Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? . . . Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles."

The Inner Mission Society, recognizing the great importance of holding the young people fast to their religious training, has made plans to cover this work by appointing special committes to undertake the establishment of institutions to be known as Lutheran hospices.

It may be properly stated here that the hospice is in no sense a charitable institution. On the contrary, it is the intention to conduct it on purely business lines, so that every individual connected with it may be helped to develop that self-reliance which is the true basis of success.

Every young man and every young woman that is held to the Church through the efforts of Inner Mission work, will become a living factor in the work of raising the moral tone of the community.

The whole work of the Inner Mission Societies has been planned solely to conserve, carry out, and perpetuate the religious principles embodied in the Lutheran Church. It is worthy of the highest and noblest efforts of every individual and confidently looks for the support of every Lutheran Society.

Where is there a stronger or better equipped organization than the Luther League? It stands today in the full strength of youthful vigor, guided in its principles by the simple power of 'ove and devotion to Jesus Christ and guarded in its purpose by the knowledge gained in experience. The Luther League can find in the work of Inner Missions a field of activity worthy of its highest endeavors. If it shall take hold of the work with prayerful determination the success that will surely follow will not only benefit the Inner Mission work, but will reflect added glory on the record of the Luther League.

A happy coincidence lies in the fact that the president of the Inner Mission Society of New York, the venerable Dr. J. J. Young, is at the present the pastor of old St. John's Church, the "Bethlehem" of the Luther League. This should presage that perfect harmony of accord that must characterize every undertaking.

In a few years the Lutheran Church will be called upon fittingly to commemorate the 400th anniversary of the greatest event in the sixteenth century, when liberty of conscience was proclaimed and the open Bible was given to the world. All over the civilized world the people of the Church will be stimulated fittingly to commemorate this important event. Lutheran societies have for several years considered and discussed plans that would worthily mark the occasion.

GROUP OF DELEGATES IN FRONT OF THE CHURCH OF THE REDEEMER AT THE SIXTEENTH CONVENTION OF THE LUTHER LEAGUE OF NEW YORK STATE, MAY 18-20, 1909.

Monumental memorials could be erected at great cost that would be impressive in their majestic proportions, but at best would be but mute reminders of glories that are passed.

On the other hand, there are many who believe that anniversaries of great events, particularly of the Church, could best be commemorated by the erection of cathedrals, colleges, hospitals, etc. Such institutions, while serving the purpose of emphasizing past achievements, would at the same time be living testimonials of the esteem for the person or event so honored. Let the Luther League, in union with the Inner Mission Societies, concentrate their united strength, once each year, toward the erection of a suitable building, dedicated to any one purpose covered by the Inner Mission work. There will then be in existence by the year 1917 a chain of Lutheran institutions that would be a most fitting memorial to Martin Luther, that heroic servant of Christ whose name we bear.

The example of his resolute courage and sincere determination will always be an incentive to any undertaking that is intended to extend the Kingdom of Christ on earth, and be worthy of the blessings of the Divine Benediction.

"The Age Problem and Its Solution" was ably discussed from two standpoints: "In the City," by Miss Adeline M. Aschoff, Brooklyn, and "In the Country," by Elmer A. Shineman, of Canajoharie. Miss Aschoff said:

The Age Problem—Its Solution—In the City.

The age problem is one that is ever before us, and which requires our urgent attention. The mere fact of it dealing with the young people signifies that it should be given our most careful consideration. In endeavoring to solve the problem various methods and ages have been used throughout the city, but the majority of them have proved unsuccessful.

Shall we have one League or two? And at what age shall our young people be admitted to the League? Let us consider first the idea of two Leagues, a so-called Junior League and a Senior League. In this case the Junior League would consist of boys and girls, say between the ages of thirteen and sixteen. On reaching the age of sixteen they would be entitled to membership in the Senior organization. The meetings of the Junior League could be held on the same evening as those of the Senior League, but at an earlier hour, say from 7 to 8 p. m. At these meetings the regular order of business could be followed and the Topics could be taken up and discussed in a manner similar to that of the Senior League. In this way the Juniors would be preparing themselves for the more arduous work of the Senior League, and the change from the Junior to the Senior society would not be so noticeable. If it worked well a leader could be appointed from the Senior League who could take charge of the Junior work. But as a rule this plan does not meet with the approval of the Juniors. They soon begin to think that they are old enough to take care of themselves and conduct their own meetings. Occasionally the Juniors could be invited to attend a meeting of the Senior League. After a year or two of preparation and training in a Junior League you will find the majority of the boys and girls eager for their sixteenth birthday, so that they might apply for admission to the Senior body. And when they have become Senior Leaguers, through the experience obtained in the Junior League, they would be able to take their places among the older members in such a manner that the difference in age would not be so noticeable. Then, again, it is sometimes rather hard to decide at what age the change from the Junior League to the Senior League should be made.

But why should there be any such thing as an age restriction in the Luther League? Are we not all working for one and the same cause? Why, therefore, should any one be barred from the Luther League on account of his or her age? In our churches is not every one who has been confirmed or made their profession of faith admitted to all the services and the Lord's Supper irrespective of age? Why, then, should the Luther League have an age limit?

Now let us consider the other plan of having one League for all. No doubt you will say: "But that is just where the trouble lies." That is true. But whose fault is it? Who is it that causes the trouble? The younger members or the older ones? Always the older ones. It is they who refuse to belong to the same organization as the "kids," as they call their younger brothers and sisters. And, at the same time, the very members who find fault are the ones to whom the younger set should look for guidance and help. In every walk of life the younger generation looks to the older generation for its example.

What a bee hive of workers the Luther League would be if all of the older members held out a helping hand to their younger friends, and assisted them to overcome their difficulties. One thing is essential, and that is to make the meetings interesting to both young and old. Perhaps you will ask: "How can we do this?" The answer is: "Give everybody something to do if you possibly can." We all know that nothing holds the young people to the Church like work. This is especially true of the boys. Rev. Leamer, in his paper, "What is the Luther League, and Why Is it Necessary," says: "The Luther League has the secret for the keeping of the boy in the Church. The secret is, Give him something to do." Think of the numerous ways in which the boys can help their pastors. And if trained in the Luther League school when young, what splendid Sunday school teachers, deacons and elders they would make in later years. You can readily see how much depends on the older members in our Leagues.

The years between boyhood and manhood, and girlhood and womanhood, when one feels too old for the Sunday school, and too young for the Young People's Societies, are years fraught with danger as far as religious life is concerned. For the tendency to drift during this period is stronger than at any other time. It is during these years that the young Christian requires all the help that can possibly be given him. And yet it very often happens that he is more neglected then than at any other time of his career, because of an unreasonable hesitancy on the part of those who are a few years older to mingle freely with those who are younger. With the young people of our congregations, especially, lies the responsibility of helping our youngest members. It is their duty to bring them, to show them, to teach them, to help them find their places. It is not only impolitic, but absolutely unchristian to make our youngest members feel, by open neglect or lack of interest in them, that there is no place for them in our societies or otherwise. And yet we fear that that is very often our attitude toward them. The secret of success in Church work lies in unselfishness and willingness to help and serve. So only can workers be trained to take up the task as it is passed on from generation to generation.

Thus, if our older and more experienced Luther Leaguers would make it their business to assist our younger members, and endeavor to make their sojourn with the Luther League as pleasant as possible, there would be no need of our having to contend with an age problem.

Mr. Shineman's paper was as follows:

The Age Problem—Its Solution—In the Country.

The age problem is this: "Why do so many of our young people in the country, after reaching a certain age, drift away from their Church and League and remain indifferent to their duties?"

Now, I do not believe this indifference is due to scepticism, materialism or unbelief of any kind, for never in the history of the world has there been a time when the acceptation of Christ and His teachings has been so general and universal as now, and I believe this condition pertains to all sections and classes. Neither do I believe it is due to dissatisfaction with the doctrines and teachings of our Lutheran Church, for they, too, are surely becoming more universally recognized as the correct interpretation of God's Word.

Furthermore, the country people do not have the opportunity of hearing the discussions of new religious faiths and doctrines, hence the appeals which reach many in the cities and villages have little or no effect in the country sections.

Therefore, if this drifting away and this indifference are not due to unbelief in the fundamental principles of our Church and religion it must be due to purely local conditions or to the methods employed and instruments used by the Church in appealing to the young.

Let us look into the conditions of the rural section of today. We find there has been and is a great emigration from the country to the village and city.

As a practical illustration of this emigration I wish to repeat the statement, which I recently heard, made by the secretary of the Y. M. C. A. of Johnstown, N. Y. The association recently held its annual banquet, at which one of the speakers asked all who were born in that city to rise. Of the ninety-odd present only six arose. Upon a closer canvass it was found that this same proportion held good throughout the entire membership and also revealed the fact that a large majority were born and brought up on the farm.

This condition, I believe, can be found in all our villages and cities and proves that the young people gradually and surely leave the country for the city. And these young people are the members of the country church. Hence this drifting away from the coun-

try church is not a loss to the Church at large, but merely a transposition. The village and city church has thrived at the expense of the country church.

This draining of the young native blood leaves their places to be filled by strangers in the form of hired help, who generally are foreigners, whose unfamiliarity with the ways and customs of their new surroundings give them little interest in local churches, or by the children of the poorer families, who have not had the home training necessary to make them good church attendants.

Then, too, fewer farms are worked by their owners; hence the tenant with his rather roving disposition takes his place. Few tenants have little interest in the community or little interest in improving the farm and their surroundings. Their only object is to get as much from the land with as little work as they possibly can. They do not remain long enough to become familiar with the church, and frequent changes produce a habit of indifference toward the church.

This emigration and indifference place greater burdens upon the few that remain, and with the decrease in their numbers comes a lack of interest. Hired help and tenants reduce the income from the farm, which in turn reduces the income of the church, necessitating lower salaries of pastors. The young people of today are better educated and better read than ever before, consequently they demand better sermons and work from the pastor. But you can't get better work and better sermons with lower salaries, and the result is that the young people lose interest because the church does not offer the educational advantages it should.

Again, distance is a great handicap in the country. We had an illustration of this in my church on Palm Sunday. A brother and sister, members of the confirmation class, lived some distance in the country. The roads were bad and in order to reach church in time for service they had to leave their home at seven a. m. I wonder how many of us would like to do this Sunday after Sunday? Farmers' hours are long and often fatiguing, and when Sunday comes they are extremely glad to rest.

Parents, too, furnish some cause for the young people's indifference, for few homes give proper religious training to the young children.

I have placed the pastor last, but by no means least, as one of the causes of this problem in the country.

It is generally conceded that the country ministers of today are not as able a lot of men as were their fathers. Many are young men who come, not to stay, but to await the call to the city or village, whereas the pastor of former days, when he came, settled down to a life work and did it. Today the country church is merely a postgraduate course in practical work. Roosevelt's commission in reporting on this subject makes the criticism "that too many country ministers do not take their task seriously nor enter into it with devotion nor with full realization of its opportunities."

We have seen some of the causes of this drifting away and indifference. They are: Emigration, inhabitants of different nature, lack of interest, decrease in financial support, lack of proper training in the home, and unthoughfulness of pastors. What, then, is the solution of this problem in the country?

Luther Leaguers, I have none to offer. Furthermore, I do not believe there is a solution at the present time. But I want to make some suggestions which I think will be helpful in bringing about better conditions and results, and which ultimately, I hope, will help in solving the problem.

Every effort must be made to keep the young people on the farm. The country may not offer as many advantages, socially, as the city, but it does offer the most important advantages of nature that the city can never have. Everything resolves itself at the end into a question of personality. Government, society or church cannot do much for country life unless there is a voluntary response in the personal ideals of those who live in the country. The obligation to keep as many youths on the farm as are needed there rests on the home more than on the church, or school, or society.

There should not be too many churches in a community. It is worse than folly to have two or more churches of different denominations in a given community when the entire population can hardly support one.

The country pastor must be a community leader, one who loves the country and has sympathy with rural ideas and ambitions, who knows rural problems and country life, and who keeps himself as close in touch with agriculture and its advancement as the farmer himself.

Then, the parents should give more attention to the religious training of their children. Teach them the Bible and their duties to the Church and not leave this all to the Sunday school, which is held but one short hour each week.

More sociability is another suggestion. Human nature and especially the young demand entertainment, and if such entertainment is not afforded them where they are, they will go where it is. Nothing is so depressing as monotony. And monotony is the curse of much country life, especially to the young.

Proper recognition of the young people would seem to bring better results. Urge them to take official positions in the church and League and be ready to support if they make mistakes, instead of finding fault and reprimanding them. This idea that the young people are incomptent is old and wrong. It has had its day and should be forgotten. Consult the young people, for by so doing you honor them and they in turn will honor and serve the Church.

Both papers were discussed by a number of delegates, after which the session adjourned with the singing of a hymn and the benediction.

Fourth Session

Rev. G. G. Whitbeck, of Valatie, N. Y., conducted the devotional exercises with which the Wednesday afternoon session opened. Rev. E. F. Bachmann, superintendent of the Mary J. Drexel Deaconess Home, at Philadelphia, Pa., then gave a very interesting account of the work carried on by that institution, speaking on the topic, "The Practical Value of the Deaconess work. He said:

The Practical Value of Deaconess Work.

The fact that your program provides for the presentation of deaconess' work, presupposes on your part some knowledge of the subject and at the same time your desire for more direct and definite information. The plan of your committee to have one of our deaconesses treat this subject on the basis of her own personal experiences in various branches of the work was most excellent and gladly endorsed by our mother house, so that the sister's name appears on the programs; yet to her own keen disappointment she found it impossible to carry out our common intention. The sister in question is practically the manager of the Kensington Dispensary for the Treatment of Tuberculosis, and from her experiences in that field alone could easily speak for an hour in proof of the practical value of deaconess' work; but it may be no less profitable nor convincing to draw on various sources for the proof of our contention that the deaconess work is of practical value. When twenty-five years ago, on June 19, 1884, seven deaconesses from Iserlohn, Germany, arrived in Philadelphia to take charge of the nursing and general management of the German Hospital, that fact was widely advertised by the religious and even by the secular press, with the result that many young women, even from great distances, hastened to Philadelphia to become deaconesses, but they were so quickly disillusioned that some remained not more than two or three days, and of the others that entered within the first three years we have only six with us today.

Our present Sister Superior, who was one of the original seven, tells me many of the would-be deaconesses supposed the duties of a sister to consist chiefly in sitting at the bedside of the sick, perhaps fanning them and reading to them; but finding that real hard work was expected, they left in disappointment. What would be the practical value of deaconess' work if limited to the grasp of the hand, a few pleasant words? If you have ever been sick

you know that will not go far in relieving pain or distress; or where there is a poor family in misery, the husband out of work, the mother sick, the children unkempt, the rooms in disorder and the air nauseating, more is needed than a bouquet of flowers and a religious tract, brought with a pleasant smile and a quotation of Scripture. The Lutheran type of the female diaconate stands for all these and for much more, for good hard manual labor wherever necessary. A genuine deaconess considers no kind of labor beneath her dignity. Remembering that Jesus, the eternal Son of God, dwelt in Nazareth and worked at the carpenter trade (Mark 6, 3), she is ready to add things for all that really need her service. She seeks to obey St. John's exhortation: "My little children, let us not love in words, neither with the tongue, but in deed and in truth" (I John, 3, 18). The diaconate is simply applied Christianity, and deaconess' work one of the practical forms of expression of "faith working by love." The deaconess for this reason does not consider herself a Christian of superior spirituality and merit, but merely a handmaid of Christ, and for His sake a servant of all in distress. She goes about in a distinctive garb with the same right and for the same reason that employees in the passenger service of the railroad wear uniforms—to be recognized at once by the general public as an official servant of the Church, who may implicitly be trusted. Her office has come down to us from apostolic times, and after it had been "buried by the grave-diggers of Evangelical faith" (as one of the foremost writers on this subject well puts it), it was revived by Pastor Theodor Fliedner at Kaiserwert in 1836. The practical value of the diaconate was recognized by the Protestant Church of Germany to such extent that today about 20,000 sisters are busy in almost 7,000 different fields of labor. The net increase for the past few years has been about 560 annually. The Lutheran Church in this country is not yet aware of the possibilities and blessings of the female diaconate; still we have nine deaconess motherhouses with about 300 sisters. The oldest and largest of these houses is our motherhouse at Philadelphia, with a sisterhood of seventy-one members busy in sixteen different fields of labor in hospitals, parishes and schools.

I must resist the temptation of telling you of our work in detail, though thereby you would have indisputable proof of the practical value of deaconess' work, but I believe you do not need to be further convinced. Still you may welcome a few points, briefly setting forth the practical value of the female diaconate.

1. It enables the Church to take better care of her poor and afflicted than is otherwise possible. The Apostles recognized this fact, and as we read Acts VI, had seven deacons elected to assist in the daily ministrations, that none of the widows and other indigent persons might be overlooked. In I Tim., 3, 11, St. Paul, according to the best authorities, refers not to the wives of deacons, but to the deaconesses, and Rom. 16, 1 he distinctly calls Phebe a servant—in Greek a "deacon"—of the church which is at Cenchrea. About 400 A. D. the celebrated Chrysostom, Bishop of Constantinople, had eighty deacons and forty deaconesses to provide for the poor of the city. Today the "Colony of Mercy" at Bielefeld, under Pastor von Bodelschwingh, the large institutions for the feeble-minded founded by Pastor Loehe at Neuendettelsau, would be an impossibility without deaconesses. But apart from the Christian care of the defective, think of the close contact possible to the Church through the medium of a parish deaconess. Only last week I met a parish sister at the hospital who that very morning had found a poor woman, a mother of several children, very sick and had succeeded in bringing her to the hospital, where she had to be operated upon that same afternoon. The sister remained at the hospital until the ordeal was over. Another woman, just taken into the anteroom to be etherized, was very nervous, but when she saw our sister there, she said: "Oh, I am so glad to see a sister here; now I know I am safe." Do you think it would make any difference to you, whether you were at a hospital in charge of Lutheran deaconesses or simply of trained nurses? Hundreds of former patients would gladly testify, like a certain college professor, who said to me when I called on him at the hospital one day: "If there are angels on earth, I believe the deaconesses are such."

I could speak for an hour, simply relating incidents of this kind in proof of the practical value of the deaconess work.

2. My second point is that the female diaconate enables the Church to bring the gospel to many ordinarily beyond her influence. What is the Church doing today to find her lost sheep? What can she do? I sincerely regret my inability to reach this convention today early enough this morning to listen to the discussion of the Inner Mission problem, especially as the female diaconate is one of the most effective agencies in this work. When I was at St. John's Hospital in Allegheny a month ago, I was told by the president of the Ladies' Aid of that institution of the valuable work our deaconesses have been doing there among the patients, altogether apart from their nursing. I was assured that from St. John's Hospital more young men and young women had again been united with their families than from any other hospital in the city. In one instance the simple question put to an apparently dying young man, "Have you still a mother?" led him to confess to the sister that he had entered the hospital under an assumed name, and he then, repentant, begged her to cable to his parents in England. For two months thereafter the parents, evidently well to do and rejoicing in having located their prodigal son, sent daily a prepaid inquiry by cable as to his condition. The young man recovered and finally returned to his parents. Then turn to the settlement work. We have a deaconess in charge of the Luther Settlement House of the Inner Mission Society on Fourth street in Philadelphia. The aim is to rescue children from the depressing influences of that neighborhood and to again bring them into touch with the Church. A Lutheran pastor in that neighborhood confirmed five girls and three boys last Easter, but of this class of eight the three boys and one of the girls had been gained through the Settlement House, all of them continued Church or Sunday school connection when our sister first found them.

Just another example of a third class of work. Last week a young woman called on me offering to take our Settlement House children out to Fairmount Park some Saturday in July or August. She offered to furnish any number of street cars needed and also the refreshments absolutely without cost to us. She is a member of a special committee doing such work in Philadelphia; is also intensely active in Inner Mission work—though undenominational—and has planned a conference of Jewish missionaries to be held in Philadelphia. She is not at all educated, however; speaks poor English, and is a converted Jewess. A few years ago she had come to our German Hospital one of the most filthy Jewish young girls we perhaps have ever had. The sister in charge of that ward took a special interest in her, became a powerful influence in her life, and as that young woman again most positively declared to me, owes her conversion to her and feels a lasting gratitude bound for having brought her to Christ. This uneducated and intensely earnest young woman has been the means of bringing several others to Christ. Would she, humanly speaking, perhaps ever have been brought under the influence of the gospel if taken to a hospital where there were no deaconesses?

You see, the deaconess work is intensely practical. I might also mention that deaconesses are employed in the foreign mission field, and that we have none in India is due simply to the fact that we cannot spare them; just as we had to turn down the request of the Porto Rico Board about two years ago. deaconesses can, in fact, be used anywhere.

3. Again, the female diaconate could eventually provide the Church with an educational agency, of which she is sadly in need. This field is thus far the least yet cultivated, but actually one of the most important. An ounce of prevention is worth a pound of cure. The Roman Catholic Church has a most efficient force in her various orders in this country. She claims to have about 56,000 sisters, who, besides about 700 hospitals and charitable institutions, have 600 academies and colleges for young women and about 800,000 children in their parochial schools. You marvel at the ability of the Church to maintain her vast school system. She trains the children to assure her future, and is wise in so doing. But that she is able to do so she owes to the sisters, who labor not for money. If I have been informed correctly, a congregation pays from $100 to $200 per year for

a sister. Of Protestant sisters a little more than ten per cent. are engaged in schools; in this country our Philadelphia motherhouse is the only one to do such work. We train our parish sisters to conduct a kindergarten; we also have a training school at the motherhouse for other qualified young women, though still on a small scale, and have a regular girl's boarding school, with a curriculum equal to that of the public high schools of Philadelphia.

This, in every way practical work, must strongly appeal to the young women of the Church, who are thoroughly in earnest with their Christianity and can be spared at home. Her relation to her family, especially to her parents, is less disturbed by entering the diaconate than by entering married life and removing from her home town. She takes no vow of lifelong celibacy, and may, should occasion demand it, return for a time or permanently to her parents. But as long as she remains in connection with the motherhouse she there has her home and every want in days of sickness and infirmity is provided for.

As long as the number of deaconesses in this country remains so small as it is, the Church cannot be brought to realize the possibility of this ancient office as revived among us, but let a larger number of young women consecrate themselves to the Lord, this service and the Church will no longer need a discussion of the subject, and will have the actual demonstration of the practical value of the deaconess work.

Then followed an address by Rev. G. B. Hiller, of Hartwick's Seminary, on the topic, "The Call to the Ministry." He said:

The Call to the Ministry.

Our Lord's final command to the Church was: "All power is given Me in heaven and on earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

And the Apostle Paul adds his testimony to the need of the ministry when he says, in writing to the Romans: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

We could multiply Scripture passages to show the sanction of the ministerial office, the necessity for it, in order that the Gospel might be preached in its purity and the sacraments properly administered.

But while there has been little difference of opinion in the Church regarding the necessity of the ministerial office as we come to study our subject we find that there has been a great diversity in the conception of the nature of the office, as is manifest in the various branches of the Church today. And as part of the motto of this convention is "Education," we want to have, first of all, a clear conception of the Lutheran view of the office of the ministry, so far as that is possible, before we consider directly what constitutes a call to this office. We turn to the Augsburg Confession, Art. VII of the Church: "They likewise teach that there will always be one Holy Church. But the Church is the congregation of the Saints, in which the Gospel is correctly taught and the sacraments are properly administered. And for the true unity of the Church it is sufficient to agree concerning the doctrines of the Gospel and the administration of the sacraments."

Luther early deduced from the great fundamental doctrine of "Justification by Faith Alone" the doctrine of the priesthood of all believers, and since Christ, the Great High Priest, has once for all offered Himself as a sacrifice for the sins of the world, there is but one Mediator between God and men, the man, Christ Jesus, and all believers are become "kings and priests unto God." But while our Church teaches the priesthood of all believers, this does not imply that all are called to the office of the public ministry of the Word, for in the Augs. Conf. Art. XIV: "Concerning Church orders they teach that no person ought publicly to teach in the church or to administer the sacraments without a regular call." Says Gerhard: "These words of the confession are opposed, first, to the calumnies of the Papists, who made the charge that in our churches all things were done in confusion and without order and that the power to teach was granted by us to everyone in the Church. Second, to the confusion of the Anabaptists, who without a call take upon themselves the parts of the ministry of the Church, and allow all promiscuously the office of teaching, introducing in this way barbarous disorders in the Church." In the discussion of the Lutheran view of what constitutes a call to the ministry, I am largely indebted to an article by Dr. Clutz in the Lutheran Quarterly for October, 1901, where the theological phase of our subject is quite exhaustively presented. What is commonly meant by the office of the ministry, as given in our subject, is plain to all, and we will now pass on to the more direct discussion of what constitutes a call to this office. We find that there has been considerable controversy in the Church as to the meaning of the "rite vocatus" or the call as presented in Art. XIV: "The fact is that a true Lutheran doctrine of the ministry seems never to have been very fully or definitely stated or settled, either by the confessional writings of the Church or by our leading dogmaticians." Without entering into the various views that have been given on the subject by various theological writers in this country, with your permission, I will quote a summary of the teachings of Luther, Chemnitz, Gerhard, Quenstedt and other of the great Lutheran theologians:

1. The Christian ministry is not a hierarchical order in the Church, such as was the Aaronic priesthood in the Jewish Church, but a public office of service instituted by Christ himself, and committed to the Church as a whole for the public preaching of the Word and the administration of the sacraments.

2. Though this office is closely associated with the universal priesthood of believers, and is sometimes spoken of by Luther and others as if it were a mere delegation to the few, for the sake of order, of the rights and privileges which really belong to all, or the universal priesthood in function, it is still not to be identified with the universal priesthood, but is a divinely appointed office in the Church, different from and additional to the universal priesthood.

3. As taught in Art. XIV of the Confession, no one has the right publicly to preach the Word or administer the sacraments in the Church without a regular call; but the necessity for such a regular call is not absolute, but relative, and hence in cases of extreme need, as when the regular ministry is not available, or proves unfaithful, or when a man is dying, a private Christian may exercise the functions of the ministry without a regular or formal call.

4. The regular call to the ministry comes primarily from God himself, and is either immediate or mediate. The immediate call is direct from God, as in the case of Moses and the prophets and Apostles, and is usually attested by miracles. The mediate call is given through human instrumentality, i. e., through the Church, but it is not on this account any the less truly from God.

5. Since the days of the Apostles no immediate call is given, or to be expected, but God does even now endow certain persons with the gifts requisite for the ministry, thus indicating to the Church who are the proper persons to be called. He may produce in such persons a conviction that they are divinely called to this office and work, and this conviction may be regarded as, in a modified sense, a direct inner call. But such inner call must always be approved and ratified by the external mediate call through the Church, which is the true "rite vocatus" of the Fourteenth Article.

6. The mediate call through the Church must come through the Church as a whole, consisting of ministers and laymen (and where Church and State are united, of the Christian magistrates also). Ordinarily it belongs to the people to elect, and to the ministry to examine and ordain.

7. Ordination is not a sacrament, in the true sense of the word, but is a solemn rite introduced by the Apostles and retained in the Church, and though not absolutely necessary to validate the call received from the Church, it is important as a public certification that the one ordained has been regularly called to the office and work of the ministry. In ordination no special grace is conferred "ex opere operato," but

in answer to prayer the Holy Ghost is given in proportion to the receptivity and faith of the ordainers and the one ordained.

8. No one should be ordained who has not been called to a definite congregation, or to some specific work in the Church, as a foreign missionary; though ordination is not for a limited time, as during a pastoral charge of a specified congregation, it does not confer an indelible character or permanent ministerial rank, as taught by the Romanists. The ministry, therefore, may be demitted, or an unworthy minister may be deposed.

This proposition especially may be controverted, as the policy of many of our synods has been to ordain a young man who is found to possess the needed qualifications, even before he has received a definite call to a charge. The above propositions were as clear a statement of the general teaching of our Lutheran Church regarding the office of the ministry and the call to the ministerial office as your essayist could find, although varying opinions on some of these propositions are held by able men in different branches of our Church. But to discuss the subject of the call to the ministry more in detail, we will follow the usual divisions of the internal and the external call.

To every regenerate soul ought to come the question of St. Paul at his conversion, "Lord what wilt Thou have me to do?" For we are saved to serve, and the one thing that should concern each one of us is to know the will of God regarding our life work, and the question that naturally arises in the mind of a conscientious Christian young man with reference to our subject is, How may I know that God would have me devote my life to the work of the ministry?

While the commission to the Church at large is, "Go ye into all the world and preach the Gospel to every creature," still we do not believe that God calls every Christian to the public ministry of the Word.

The inner call, or the call that comes to the individual soul, indicating that God would have him serve in the ministry, may differ somewhat in individual cases, but there are certain general features which may profitably be considered. We do not believe that an all-wise God makes any mistake in the one He truly calls for His work, but there is danger that a man may be mistaken in the work to which he thinks he is called, and hence it is well to prayerfully and obediently seek to know the will of our Master.

We are not to expect the immediate call to our soul, such as came to the Old Testament prophets, and to the Apostles, but God now speaks to us through His Word, and it is here that we are to look for guidance on this, as on all matters of faith and practice. From the Scriptures as well as from practical reason we conclude that a special call to the ministry presupposes the possession of certain qualifications for the work, and these qualifications, together with the desire for the work, or the sense of obligation resting on the conscience, constitute the inner call. This call is not something extraordinary or supernatural, but may none the less certainly be considered as the call of God to the individual when it is confirmed by the regular call of the Church.

Foremost among the various qualifications that an inner or personal call presupposes or implies is (a) that of personal faith in Christ as the Saviour of men, or personal piety.

It hardly needs argument to establish this qualification as one of the very fundamental requisites for the evidence of the divine call, for, while God may use a man in the work of the ministry who may be lacking in one or more of the other qaulifications, usually deemed necessary for success in this work, it is hard to conceive of His calling one who is lacking in faith, or who personally rejects Christ.

It is one of the chief duties of the Christian minister to make sinners acquainted with God as He has revealed Himself in Christ Jesus, and how can a man do this who is not himself acquainted with Christ, as God manifest in the flesh?

(b) But while piety or faith is one of the prime requisites, for "without faith it is impossible to please God," still not every pious soul is called to the work of the public ministry of the Word. It is generally considered that there ought to be an earnest desire for the work, so that with the Apostle they can say, "Woe is me if I preach not the Gospel." Some have even gone so far in urging this desire as an essential feature of a valid inner call, as to say that "No young man ought to enter upon the work of the ministry if he can help it."

But ought not a supreme sense of duty in the matter to decide the question, rather than desire alone? For are there not many plain duties that require us to do what may be against our desires, duties that require self denial and sacrifice, that we may honor God and serve our Master? It would seem from the scarcity of those who are offering themselves to the Lord and the Church that there are many in this materialistic age who seem to have little difficulty in staying out of the ministry, and it seems to us that the conviction that God would use one in this service ought to influence the decision more than a personal liking for the duties of the office. Moses, as you remember, was loth to go on his mission as the deliverer of God's people Israel, but he was nevertheless called of God and grandly performed his service. So too did Jonah.

While we would emphasize personal piety as the most essential endowment indicating an inner call, still there are other qualifications which ought to be possessed in a greater or less degree, to fit a man for the work of the ministry and indicate that he is truly called.

1. We might first mention the physical endowments. Ordinarily a man should possess a sound and vigorous body, to enable him to perform the duties of the ministerial office, and any marked physical deformity or weakness might well be considered as an evidence that one is not called. But even here we cannot lay down any rigid condition, for men of weak bodily powers but with great powers of mind and heart have done valiant service in the ministry.

2. Again, at least an average intellectual endowment ought to be possessed as an evidence of an inner call. Perhaps seldom, if ever before, was there greater need for men of strong intellect to devote their powers to the work of the ministry. For the pastor is to be a leader among his people, and leadership in any department of human activity today demands intellectual attainments of no mean order. Still, while there is a loud call for the unusually strong man intellectually, in many fields it must not be forgotten that the great proportion of the work of the world, in all departments of human life, is being done by the average man, rather than the exceptional genius. A certain amount of mental acumen is an essential requisite to indicate a true call, but there is a large field open for service and efficient service to the man of average ability, and one should not refuse to listen to the call that comes to the individual conscience, because, perchance, he does not stand at the head of his class or possess unusual mental gifts.

It is not always the oratorical gifts of the preacher that make his message effective to the salvation of souls, and the edification of his hearers, but it is the man behind the message, the ring of sincerity in the voice, and evidence daily that the preacher is a true disciple that makes a lasting impression upon the community in which the minister serves his Master.

Then, too, we might mention the qualifications of heart that would indicate the inner call. Few relations with one's fellow men call for a larger sympathy, a more unselfish love, or a more forgiving spirit, than that of the true minister of the Gospel with his people. And unless a man possesses a heart that can be moved to sympathy with the needy, the afflicted, the tempted, and the fallen; unless there is a love for humanity as capable of redemption from sin through Christ, unless there is, in fact, something of the heart of the Master, one may well doubt his call to the office of the ministry.

Dr. Yattman once summed up the qualifications of the successful Christian worker under the three G's, "Grace," "Gift" and "Gumption." Under this last rather expressive term is implied a practical wisdom in dealing with men and affairs, or tact and plain common sense, which is by no means so common as the name would imply. Failure here is apt to be fatal to the highest success in the ministry as in other callings in life.

But time will not permit us to dwell longer upon these and other qualifications that would indicate to the individual and the Church that the one possessing them has the evidence of the internal call which should be seconded by the external call on the part of the Church, for without this call, according to

the teachings of our Lutheran Church, there is no valid call, and one should not assume the office of the ministry.

But who is to be the judge in the matter of whether a young man really possesses these qualifications which would indicate the inner call?

The individual himself may not always be capable of settling this important question. Some may be inclined to have too exalted an opinion of their own qualifications, and this is more apt to be the case of an individual who is especially lacking in some essential—e. g., you perhaps have heard of the young man of this character who believed that he was called to preach the Gospel

On the other hand, there may be capable and worthy young men who may not think they have the required ability to enable them to be successful in this great calling, and their friends and teachers may need to be consulted to enable them to decide this great question aright. Powers develop.

And now in conclusion. The call of the Church of the Reformation to the capable young men in her fold is loud and urgent, for truly the harvest is great and ready for the reaping, but the laborers are all too few, and as the Master through the Church is saying, "Who will go for us?" Are there not some of our capable, devoted young Luther Leaguers who will answer, "Here am I; send me." While the work is sometimes toilsome and discouraging and the material rewards may not be so great as in some of the other learned professions, still the faithful minister has a satisfaction and a joy which more than compensate for any sacrifice he may be called upon to make, even in this life; and when the Master shall call him into the closer fellowship of heaven, he has the assurance that "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

The afternoon closed with an exhibition of Junior work, in charge of the Junior superintendent, Miss Clara Guelick, of the Church of the Redeemer. The Junior organization of that church was present and carried out the program of one of their regular meetings. This was among the most interesting features of the convention.

The session adjourned in the usual manner, with a hymn and the benediction.

Fifth Session

There was a large attendance at the Wednesday evening session, the eve of Ascension Day, when every seat in the church was filled. The opening exercises were conducted by the Revs. U. H. Graves and J. W. Smith. A harp selection, "Largo" (Handel), was beautifully rendered by Mrs. Nellie Charles Wilcox, and it was a most enjoyable feature of the program.

Hon. D. D. Frisbie, of Middleburgh, was to have delivered an address. Having been appointed by the Governor to act on a committee of importance, he was prevented from attending the convention, and an address was made by Ernest F. Eilert, A. M., of New York, the editor of the LUTHER LEAGUE REVIEW, and the first president of both the State and national Leagues. Mr. Eilert recalled the fact that sixteen years ago, in this city, there was organized the first convention of the State of New York. The Luther League was then in its infancy, but now, after twenty-one years of growth, its influence is felt throughout the country.

Rev. Dr. William J. Miller, of Greensburg, Pa., gave an address that was an inspiration to all who heard it. The subject was "True Greatness." Said Dr. Miller:

"The view which we take of life at the beginning differs very materially from the view which we take of it at the close. At the outset of the journey the way is all before us, and we are filled with enthusiasm; but when we have passed over the road, we see very clearly all the hardships and all the mistakes, and our view is vastly different from that which we had at the beginning. We sometimes think that the man or woman who has almost finished the journey of life is possessed of the greatest wisdom. This is not always true. An old man is not always the wisest counsel, because the way over which he has gone may have been one of disappointment, and he gives us a distorted view of life.

REV. WILLIAM J. MILLER, D.D.

"That which the world considers great is not always considered so by God. That which man considers great is often an abomination to the Lord, and that which he looks upn as foolishness may appear great to the world. One kind of greatness liked by the world is that which comes from mental vigor and from much learning. We always bow down to the man or woman who knows more than we do. But the end and aim of all true greatness is the glory of God. It has every element of true greatness, but it has more than that, and if we would be truly great we must walk close to God and hear his guiding voice. One of the elements of true greatness is enthusiasm, the energy and joy which we see constantly in the young. A man is old only when he has lost his enthusiasm, and life becomes irksome only when joy and energy have gone out of it.

"Nature is made beautiful by its continual restlessness; the birds are never so beautiful as when on the wing, and what more entrancing sight than a field of waving grain, or the leaves of a forest moved gently by the breeze? It is this continuous restlessness in life which gives it enthusiasm. How I wish that we might all be carried down to the grave girls and boys.

"Another essential of true greatness is moral courage, the courage which will say, 'No.' There is need everywhere, in the Church and in the family, of men and women of strong convictions. I think that we trifle too much. In our everyday life, how often do we think seriously enough of the questions which come before us to form an opinion of them?

"One of the bravest men in the history of the world was Martin Luther, who stood single handed, alone, against the whole world. Those today who do not accept his teachings and his theology are compelled to bow down before his great moral courage.

"Another element is the exercise of self control. The great passions and affections which God has placed within everyone are all right as long as they are within bounds, but once they overleap those bounds they are all wrong. Did you ever stop to think that the greatest vices in the world are the greatest affections which have overleaped their bounds? Is there any poetry more beautiful than that of Bobbie Burns? How we enjoy reading 'The Cotter's Saturday Night,' but our pleasure is spoiled when we stop to think that this gifted man was lashed by every passion and a slave to every affection, through those very gifts which God had given him.

"Young people, as you love heaven, I want you to take hold of these passions which God intended as gifts, not curses, and make them what he wants you to make them, your servants. The last element and the most important, is true piety. This is the crown and dome of the whole structure. Never be ashamed to own Christ. Those who are not Christians admire consistency and always respect it. A question arises: Is it consistent with the teachings of the Bible for a Christian to desire greatness and glory; should he not be content with his allotted place in life? I believe no word in the English language has been so greatly abused as the word contentment. It is a sin to be contented, and for one to fold one's hands and say, 'I am all that I hoped to be, and I will try to rise no higher.' Paul, it is true, advised contentment, but it was when he had exerted every effort, and, having fought a good fight, stood between earth and heaven. It is only when you and I have done everything we can and worked up to the limit of our power that we have a right to be contented."

Mrs. Wilcox gave another selection on the harp and after a hymn the session adjourned.

In concluding the session the Luther League "Rally Hymn" was sung with enthusiasm, followed by the closing devotional services, conducted by Rev. J. W. Smith.

Sixth Session

The last session of the convention was opened on Thursday morning, at 9 o'clock. Rev. William M. Baum, D. D., of Canajoharie, conducted the opening service, followed by an address entitled, "The Courage of Forgetting":

The Courage of Forgetting

Phil. 3:13.

"Forgetting those things which are behind."

Memory is given to us for the purposes of help and encouragement only. It is wrong to brood over mistakes and failures. The only right we have to such memories is to learn from them how to guard against their repetition.

There are certain things that we must never forget. On the contrary, we must remember them and treasure them closely. They are the things that tell of God's relation to us and the attitude of His heart toward us. They speak of His love and the atonement and our duty to Him.

There are certain things that we ought, just as certainly, to forget. One convention topic is "Education and Concentration for our Church." The courage of forgetting has an important work here. There are many things that we as Lutherans dare not forget for an instant. These are the basal truths of our Christian belief and our Church's faith. But we ought to forget much of the distrust of each other that has marred the past, for, after all, the things on which we agree are more in number than those on which any can possibly differ, and they are the really vital facts of our faith.

We should have the courage of forgetting concerning our own part. Do not keep remembering and boasting of your own good deeds, achievements and gifts. The greatest good comes as we put self in the background. Do not brood over old errors and sins. If you have faith in God and have seriously confessed them to Him, you have the right to believe that He has forgiven them. He will care for them and for you and He has taken them out of your hands, and they should not trouble you.

The first business of the session was the report of the committee on nominations, which was presented by the chairman of the committee, Mr. E. F. Eilert, who recommended the following:

Pres., Willis H. Rector, of Binghamton; Cor. Sec., Miss Clara Guelick, of Utica; Treas., Frederick Ihlo, of New York; Rec. Sec., Frank M. Yenney, of Syracuse; Stat. Sec., Paul B. Mattice, of Middleburg; Archivist, Rev. Otto Schreiber, of North Tonawanda.

Mr. Eilert was instructed to cast the unanimous ballot of the convention for the nominees, and they were duly declared elected.

WILLIS H. RECTOR,
President of the State League.

The auditing committee reported that they had examined the treasurer's books and found them to be correct. The receipts were $176.69, disbursements $92.42, balance $84.57.

Mr. Reynolds, acting as chairman of the committee on subscription to the REVIEW, gave notice that he would receive all subscriptions for the convention number, which would contain a full report of the State convention, the required number being 1,000, at 5 cents per copy. The subscriptions were taken by Mr. Reynolds, amounting to more than 1,000 copies.

The president then read a communication from the chairman of the committee appointed of the Luther League of Pennsylvania on the matter of co-operation in securing Lutheran

headquarters at Chautauqua. It was decided that the president appoint a committee to cooperate with the committee of the Pennsylvania League to secure this result. The president then appointed the following standing committees:

Executive Committee—Mr. E. A. Heiber, Utica, chairman; I. S. Runyon, New York; J. M. Reynolds, Valatie; W. L. Bradt, Binghamton; J. Lieberman, Albany; U. H. Graves, Schenectady; W. L. Heinricks, Buffalo.

Extension Committee—J. M. Reynolds, Valatie, chairman.

Literature Committee—I. S. Runyon, New York, chairman; Miss Mary Hutt, Rev. E. E. Fischer, Brooklyn; Miss S. B. Grauer, Buffalo; Rev. W. Baum, D. D., Canajoharie; C. J. Foster, Rochester; Miss Florence Fellows, New York; G. L. Snyder, Kingston; A. Gilcher, Syracuse.

Press Committee—Mr. J. Lieberman, Albany, chairman; Mr. Walter Malcomb, Albany; Thomas Parmer, Brooklyn; Miss Florence Stern, Buffalo; Norman Rockwell, Utica; Oscar Rothe, Syracuse; Mrs. A. R. Pardee, Kingston; Rev. F. C. Martin, Rochester; George W. Anger, New York.

Credential Committee—W. L. Bradt, Binghamton, chairman; J. Ernst, Brooklyn; E. A. Schineman, Canajoharie.

The committee on resolutions then submitted its report to the chairman, Rev. C. F. Inteman. The report was adopted by a rising vote.

I. Your committee desires to emphasize the great necessity of having a religious phase to all meetings of Luther Leagues or Young People's Societies. At present only 35 per cent. use the Topics, 12 per cent. the Reading Course, 62 per cent. have religious meetings of some kind. A Luther League not having a religious phase has, we believe, lost all excuse for existence, we therefore recommend the introduction of the Topics or Reading Course or at least a religious service in all Leagues where at present they are lacking. We therefore recommend the following:

Whereas, The statistical reports of the past four years have annually shown that a small minority of the Leagues of New York State are using the Luther League Topics, Hymnals or Reading Course,

Be It Resolved, That a committee of investigation of three be appointed by the State President in each District of the State with the Literature and Press Committee as head of said committee, to find out the cause of this failure to use the Hymnals and Topics.

Each District Committee shall report to the chairman of the Literature Committee fifteen days prior to the assembling of the 1910 Convention of the Luther League of New York State.

The reports of these investigating committees to be transmitted to the next State Convention with recommendations by the Literature Committee.

II. That our League recognize as one of its great opportunities for expending its energy toward practical ends, the Inner Mission work now being carried on in our large cities, we therefore recommend that the League identify itself in a practical manner with the work of the Hospice-clinic Hospital now established or being established in New York City.

III. That since we have written over the portals of our convention "Education," that our Leagues interest themselves to a greater extent in the educational departments of our Church, i. e., the Sunday School, by organizing Visitation Corps and Missionary Committees, both in Sunday School and Church, and in this way at least in a measure supply the want of a deaconess.

IV. That where the age problem is felt a junior society be organized after the pattern of the one so beautifully demonstrated before us yesterday afternoon, Junior Helper, Topics and literature being used.

V. That we give our most hearty support to our official organ, THE LUTHER LEAGUE REVIEW, realizing that local efforts and success, and even the enthusiasm and success of a convention are limited and dwarfed without publicity, we therefore recommend that local Leagues subscribe for at least one quarter of its membership and payments to be made by the League itself and not by individuals.

VI. That our heartiest appreciation and gratitude be expressed for the grand success of this our sixteenth annual convention to the Luther League of the Church of the Redeemer, with its many efficient committees, whose hospitality and good cheer it has been our very great privilege to enjoy—to the pastor, trustees and members of this church, for their cordial welcome and entertainment—to the choir and organist of this church, for the beautiful rendition of the services and music which cheered up; to the various speakers for their cheering and edifying words, which we sincerely hope have sunk deeply into all hearts, and may those whose privilege it was to be here take them home to those who could not be present; to the press of the city of Utica for the attention and courtesy accorded this convention in the columns of their papers; to the Y. M. C. A. and Public Library for their very courteous invitations to visit them.

A paper was then read by Mr. Arthur W. Geiger, of New York, entitled "Some Impressions of the Chicago Convention." The paper was prepared by Mr. Fred Ihlo, of New York, extracts of which follow:

Some Impressions of the Chicago Convention.

On August 11, 1908, there assembled at Chicago delegates representing twenty-seven synods, thirty-one States, the Dominion of Canada and Porto Rico. To the Chicagoans this day appeared the same as any other, but to the Luther Leaguers of Chicago it was the day beginning a time to which they had been looking forward for almost two years. They had arranged all the preliminary details, and the only thought which now entered their minds was what the outcome of the convention would be. Would any disagreeable features arise to mar the program as arranged, or would the tranquility which the Luther League of America has enjoyed in years gone by be emphasized by this convention? Happily indeed the latter condition existed, with the result that every one who had any part in the forming or the carrying out of the convention program might justly have felt that joy which comes to a person who feels that his work has been well done.

Over nine months have passed away since the eighth biennial convention of the Luther League of America was held, and if in that time any who attended that convention have not manifested in a substantial manner some of the inspiration which they should have received there, then as far as they at least are concerned, the convention was a failure. We do not know of a single failure in this respect, but we do know of a young man whose resolve as a means of the inspiration received at that convention was to enter the ministry. Nothing more than this could have been in harmony with the convention theme—expansion—although the strides which Lutheranism is making in Chicago and the West, and the spreading of the Luther League to the shores of Porto Rico and the borders of Canada, as well as the proposed establishing of Luther Leagues in Europe and Asia by the General Secretary in his tour around the world, must also be recognized as being in accord with the convention theme. But greater than these extensive signs of the League's expansion were the intensive signs, as manifested by the man-

ner in which the laymen particularly treated the topics assigned to them in the convention program. It was indeed inspiring to hear and read their papers, for it showed that through the Luther League more than any other channel, our young people are beginning to know their Church with all its ramifications.

The program was long and varied; and that it was carried out to the letter was due to the fact that everyone was to be found when he or she was called upon. This in a measure lightened the burdens of the local Convention Committee and expressed the sense of interest which was prevalent at all times during the convention.

The opening session was preceded by a reception and banquet, which was given to the delegates by the Lutheran Women's League of Chicago, in the Swedish Immanuel Church. This proved to be a great success; over six hundred persons were served, and the object to have the delegates become acquainted and made to feel at ease was accomplished. Immediately following the banquet the opening session was held. During this session the development of the Chicago League was touched upon. Twenty years ago there was hardly a young people's society in any of the churches; today, the Chicago District League is composed of forty-four societies, with a membership of 2,100.

The keynote of the president's address was "Faithfulness." He impressed upon his hearers the necessity of faithfulness in the use of the ability which the Lord has given to each of us.

In the papers and addresses heard at the convention were many thoughts which impressed us. Time will not permit us to review all, so we will refer our hearers to the LUTHER LEAGUE REVIEW which contained the addresses and papers in full.

In his address on "Our Common Heritage," Rev. R. L. Patterson in a most delightful manner showed how after all the Lutheran Church is closely connected. She is not unlike Israel, composed of her twelve tribes, each having its racial peculiarities and distinct organization; the Lutheran Church in America has her synodical and linguistic divisions, each doing its work in its own way, each having problems and tasks peculiar to itself.

That the Luther League of America has been a factor in the present awakening of the Lutheran Church to her possibilities in this country was brought out in a paper read by Prof. Henry G. Deninger. Prior to the organization of the Luther League, the efforts to organize young people's societies met with but meager success. By its mere organization the Luther League has done much for the expansion of the Church. Under it, the means were furnished to Lutherans of whatever language or synod to confer and discuss common problems. The cardinal principle—education—was early insisted upon. The teaching of the Topics and the interpretation of the books of the reading course have been great aids in developing the power which today is beginning to assert itself. The number of Lutherans who are able to answer the questions, Why am I a Lutheran? What are the doctrines of the Lutheran Church? What are the problems of the Lutheran Church and what is my duty toward them? is increasing every year.

An address by Rev. Paul W. Koller, of Hudson, N. Y., in which much interest was taken was, "The Training of Our Laymen for the Church and State." In these days we hear so much of what the women are doing for the Church, that there is a danger of the Church becoming feminized, because three-fourths of the Church membership is composed of women. To mean any disrespect or to discredit any of the definite good work that noble women, the fairest and best of God's creation, are doing for the Church is indeed not the intent of this statement, but for the development of an aggressive Church, and for the direct influence of the Church on the affairs of humanity, we need men.

We need men because Christianity is a manly religion. It began in a company of men, and was founded by a manly Son of Man, and the world will not take seriously to a Church composed of ministers and women.

The fourth session was divided into three simultaneous meetings in different parts of the city. The topics were the same at each meeting—How to reach the unchurched Lutherans, and privileges and responsibilities of our Church.

The fifth session was given over entirely to the thought of Junior League work.

A very interesting practical demonstration of "A Model Junior Superintendent at Work" was given by Miss Florence Stern, of Buffalo. What these little people, who were gathered from three or four of the Chicago churches, accomplished in the way of translating the sub-topics given to them was a revelation.

In the papers, "Childhood and its Treatment," by Rev. C. Elvin Haupt, D.D.; "For Personal Religion," by Miss Anna M. Landis; "For Development of Leadership," by Mr. Erle Greiner, were many thoughts which were very forcibly brought out, and should appeal as much to parents and guardians as to Luther Leaguers. Time will not permit me to review all the thoughts which impressed me, and for your further interest I would refer you to the convention number of the REVIEW.

At the opening of the sixth session, the president declared the convention ready to receive invitations for the next convention. Invitations were received from Atlantic City, Portland and Pittsburgh. The invitation from Pittsburgh was accepted.

Rev. M. L. Stirewalt, president of Colburn Academy, of Mulberry, Ind., then read a paper on "Laymen in the Reformation."

In this paper the writer very clearly defined the part taken by laymen in the Reformation, and while, after hearing his remarks, we may believe that we would like to have lived in those days and taken part in that work, yet we are given to understand that there is just as important a work and just as much need for laymen in the Church today as there was in the sixteenth century. Let the motto, "What Can I Do?" be the inspiration of every layman in the country to lead him to do his work in building up the Church of the future.

A paper on "An Aggressive Laity in a Progressive Church," by Mr. Henry G. Swenson, was read. Can a Church be progressive without an aggressive laity? is a question which, after hearing this paper, we would answer by saying, No. The pastor alone, no matter what his attainments may be, cannot make a church. There is work outside of the church for the church which is strictly within the province of the laity.

In his paper, "Young Men in the Church," Mr. Louis H. Roeth, of Chicago, brought out the fact that this is the age of young men. As great as is the demand for young men in the commercial world, the call for young men in the Church is greater. There is a constant cry for young men for the ministry to take the places of those who have been called to fields of greater activities, or in the mission work, to establish the Church in undeveloped sections.

There is, however, a vast difference between choosing a vocation and accepting a call from God. To those who hear and accept the call the fruits of success are reaped early in life.

Mr. Charles W. Fuhr, of Pittsburgh, presented a paper on "Men's Work—A Winning Religion." Judging from the manner in which men attend church, it would seem that no religion will win men, but, if we consider that there is a time in every one's life when the need for religion is felt, and if at such a time a religion that is the truth, based upon positive theology be proclaimed in an earnest, frank and honest manner to the individual, the impression will be made and the hoped for may be accomplished. To make a winning religion we must live our religion in daily life and must not use it as a Sunday garment, but in the walk of daily life express what may be to others an aid to embrace the Christian faith.

"Individual Progress by Personal Service" was the last paper read at the sixth session. This was written by G. F. Anderson, of Chicago. The thought that I wish to bring out is in that portion that deals with personal service. We hear it frequently said that we owe a certain duty to the Church. Duty, I believe, is something that most of us are not anxious to have recalled or pointed out to us, and then, too, if we are in the service of the Church because we feel that it is our duty, we show an improper spirit and our labors will not be blessed. Let the motive for personal service be the love of God, and then all unpleasantness in considering it duty will vanish.

The rally meeting in the Auditorium was the closing of the convention. This session proved very

(*Continued on page 26.*)

Luther League of Connecticut

Fourth Annual Convention at New Haven, May 12

THE fourth annual convention of the Luther League of Connecticut convened in the German Lutheran Trinity Church of New Haven, May 12, 1909.

Delegates were present from Rockville, Hartford, New Britain, Waterbury, Bridgeport and New Haven.

The morning session was opened at 10.30 a. m., and was called to order by the president, Mr. Richard Recknagel, of New Britain.

GROUP OF DELEGATES TO THE FOURTH CONVENTION OF THE LUTHER LEAGUE OF CONNECTICUT AT NEW HAVEN, MAY 12, 1909.

After singing "All Hail the Power of Jesus' Name," Rev. Aug. Rohrig, of New Britain, read the Scripture and offered prayer.

The session was continued by singing "Glorious Things of Thee Are Spoken."

The Luther League of the German Trinity Church of Hartford, Rev. E. C. Quade, pastor, applied for membership in the State Luther League, and was duly elected.

All visiting Luther Leaguers were given the right to vote.

The secretaries' reports were read and adopted.

The various Leagues reported through their delegates the work they have accomplished and spoke of the bright future of the Leagues.

After singing "Jesus, Lover of My Soul," the corresponding secretary reported the number of members in each League: New Britain, 28; New Britain Junior, 18; Rockville, 103; Hartford, 23; Hartford (German), 23; New Haven, 185; New Haven Luther Union, 167. Total, 564.

The treasurer's report showed receipts $34.42, expenses $32, balance $2.42; added to last year's balance of $34.22, making a total balance of $36.64.

Rev. Johannes Pasha, of Persia, favored us with a short address on his work as a missionary.

The nominating and resolution committees were appointed, to report at the afternoon session.

The president's report was submitted to the convention.

A committee of three was appointed to look over the president's report and the main points to be presented to the afternoon session for discussion.

The morning session adjourned at 12.30 a. m.

SECOND SESSION.

The afternoon session was opened at 3.45 p. m., by singing "Work, for the Night is Coming."

Rev. E. C. Quade, of Hartford, read the Scripture and offered prayer.

Rev. J. A. Timm, pastor of the church, welcomed the delegates and friends, and the president, Mr. R. Recknagel, of New Britain, responded.

The auditing committee reported that the treasurer's report was correct.

The following resolutions were adopted by the Luther League:

Resolved, that we, the committee on resolutions, representing the Luther League of Connecticut, do hereby express our great pleasure and gratitude to the German Lutheran Church of New Haven, to the Luther League, to the Women's Society, and to all others that have contributed in any way toward the success of the convention. We wish also to express our gratitude for the hearty and generous entertainment we have received.

We wish furthermore to express our extreme pleasure in having with us today the Rev. Joh. Pasha, of Persia.

The committee to look over the president's report reported as follows:

1. That each local League be urged to emphasize through its members the support of the LUTHER LEAGUE REVIEW.

2. That the local Leagues be reminded of the fact that each society shall contribute 10 cents a year per capita to the support of the national secretary.

3. That each delegate present be instructed to impress his local League with the foregoing resolutions.

That the committee appointed to convene with the Swedish Luther League reported that nothing had been done, as they received no reply from the Swedish League.

This committee was continued in order to give the Swedish League more time to think over this matter.

The following officers were elected for the coming year: President, F. W. Goetze, New Haven; vice president, Albert Beyer, Hartford; corresponding secretary, Clara A. Sucher, New Haven; recording secretary, August Brandt, New Haven; treasurer, Bruno Kraetschmar, Rockville.

The convention closed by singing, "Blest Be the Tie That Binds," and repeating the Lord's Prayer.

THIRD SESSION.

The evening service was opened at 7.45 p. m. by singing, "Come, Thou Almighty King," after which Rev. Aug. Rohrig, of New Britain, read the Scripture and offered prayer.

The services continued by singing, "Oh, Christians Leagued Together."

Rev. George Hartwig, of Rockville, delivered an address in German, the subject being, "The Work of the Luther Leagues in Our Churches."

A soprano solo, "The Good Shepherd," was beautifully rendered by Miss E. C. Jente, of New Haven, Conn.

Rev. C. E. Blethen, of Hartford, delivered an address in English, the subject being, "Past, Present and Future of the Lutheran Church."

The choir of the church then sang, "Praise Ye the Lord," and the offering was taken, amounting to $10.68.

The service closed by singing, "A Mighty Fortress Is Our God," after which the pastor, Rev. J. A. Timm, pronounced the benediction.

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Luther League of Canada

First Annual Convention, May 24-25

BY REV. M. J. BIEBER.

VICTORIA DAY (May 24) was "Lutheran Day" in Toronto, and the Lutherans of Central Canada were much in evidence in all parts of the city all day and evening, but especially in College Hall, where the large Luther League emblem over the spacious entrance bade "welcome" to every Leaguer. From early morning till late in the afternoon smiling faced "committees of reception," wearing streamers, buttons and the League colors, met every incoming train from every part of Canada, and almost invariably found young men and women with parcels and wearing similar regalias, looking for them as they stepped from their trains and Lake steamers. Leaguers know each other, especially at conventions.

and "reception committees" make all feel at home with each other in a very short time. Breakfast was served in the hall to the early comers, and lunch at noon and evening to all delegates and visitors in a tasty manner and in copious quantities. There was no lack, and sociability and good fellowship gave spice and appetite to the most diffident and weary, all felt at ease and in good spirits from early morning till late at night, and also the next day, when the delegates were treated to the "sights of Toronto" by their hospitable hosts.

The convention was called to order by President Rev. J. A. Miller, of Galt, at 2.15 p. m., followed by a vigorous singing of the "Rally Hymn," after which the Rev. E. Bockleman, of Waterloo, read the Scriptures and the Rev. J. Maurer, of Unionville, offered prayer. M. C. H. Tierbeller, the secretary and acting treasurer, in a facetious vein that won the hearts of all, spoke the words of "welcome," to which President Miller fittingly responded. Roll call and the reading of the minutes followed. The treasurer's report showed a balance of $37.84. The report of the committee on credentials was presented by Rev. M. J. Bieber. Fifteen Leagues were represented by seventy delegates, and thirty-five visitors, not including the many visitors from the Toronto congregation and its friends, over two hundred. Twelve pastors were present. The representation came from Montreal, Morrisburg, Riverside, Williamsburg, Dunbar, Unionville, Buttonville, Toronto, Galt, Guelph, Berlin, Waterloo, Brantford, Hamilton, Pt. Colborne and Ridgeway. Every parish was represented by its pastor. The Leagues of Unionville, Hamilton and Ridgeway were admitted as members. (The annual dues are $2.) The Rev. L. M. McCreery, of Morrisburg, read a paper on "The Proper and Effective Development of the Luther League in the Congregation." His able presentation of this important subject received the undivided attention of the large audience, and called forth a spirited discussion after its presentation, especially along the lines of Junior work. The Leagues are becoming thoroughly interested in the vital matter of training the young early and of organizing Junior Leagues in the congregations, later to become feeders of the Senior Leagues. The young Lutherans in the Dominion are thoroughly in earnest, and any matter that will assist their development as Leaguers and individual members is eagerly considered and tested.

The Rev. F. E. Oberlander, of St. Peter's Church, Berlin, made a strong appeal in his address on "The Luther League's Duty in Supplying Ministers for the Church." The interest which the League took in his address was also evidenced by the animated discussion which followed. The great need of ministers is certainly apparent, and the need of filling the ranks also seemed to weigh on the hearts and consciences of almost all present. It was thought that perhaps the League could indirectly assist in interesting men for this holy office by interesting all its members to attend the church services faithfully and regularly, and to interest the whole congregation in this vital matter of attending the services of the house of God. It was thought that very few ministers came from the ranks of those who only attended the sessions of the Luther League, but omitted the church services. The address and the discussion deepened the conviction in the minds of some of the Leaguers present to enter this holy calling.

The committee on nominations reported the names of the following persons and they were elected to their respective offices: President, the Rev. J. A. Miller, Galt; vice president, Dr. Huehnegard, Berlin; recording secretary, Joseph Reddick, Toronto; corresponding secretary, Miss Mary Ross, Waterloo; treasurer, Mr. H. Shenett, Morrisburg. The League accepted the cordial invitation of the Morrisburg-Riverside Parish Leagues to meet with them next Victoria Day, 1910. The special singing during all the sessions was of a high order and called forth much commendation on all sides.

The "Rally Meeting" filled the house in the evening. President Miller was in the chair, the Rev. W. H. Knauff, Pt. Colborne, read the Scriptures, and the Rev. H. A. Kunkle, Guelph, offered prayer. The Rev. F. A. Kaehler, D. D., Buffalo, N. Y., for over an hour held the undivided attention of all on his forceful, inspiring and eloquent presentation of the subject, "Witness Bearing." Dr. Kaehler was at home, for he was reared in Canada, is a graduate of McGill University, Montreal, and rejoiced in celebrating the Queen's Birthday with his former countrymen. The address prepared the audience for a liberal offering; "God Save the King" was sung as only Canadians can sing it, followed by the Doxology and the Benediction, and another very successful Luther League convention came to a fitting close.

The Canada Luther League was organized in Galt, on April 23, 1908; it joined the Luther League of America at its last meeting in Chicago, August, 1908, when ten delegates represented it, and when the Luther League of America became *international.* The Canada League, though young, is an efficient factor in the development of the Lutheran Church in the Dominion. May she, by God's grace, go from strength to strength!

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Luther League of New York

(*Continued from page 22.*)

inspiring. The rendering of the cantata "Ruth" by five hundred Lutheran young people, assisted by eminent soloists, under the direction of Prof. A. Alfred Holmes, organist of Immanuel Church; the enthusiastic address by Senator Nelson, and the singing of the rally hymn, "A Mighty Fortress," and "America," in characteristic Lutheran fashion, by the entire assembly of upward of four thousand people, were the means of having this session dwell in our minds for some time.

We cannot close our remarks without saying a word in commendation of the Chicago Leaguers. Their hospitality was more than could be hoped for. This was especially emphasized by the manner in which the delegates were entertained on the day following the closing of the convention, when, as their guests, a delightful trip on the lake was enjoyed.

Summing up, we should say that the Luther League of America at its thirteenth anniversary need offer no apology for its existence; that it has demonstrated its usefulness and that its prospects for the future are bright.

To the League, the Chicago Convention will be remembered for fitly expressing the convention theme —expansion—by there receiving into its midst the Luther Leagues of Canada and Porto Rico.

The last paper of the convention was entitled, "What of the Future?" which was read by Mr. W. L. Bradt, of Binghamton, N. Y. Mr. Bradt said:

What of the Future?

This question is not only for you, for me, for this convention as a whole; but this question is very broad; has much meaning; it is unlimited, all reaching; general, in fact, universal; from Heavenly Harmony this universal frame began and now the future lies before us. What shall we do with it? We, as Luther Leaguers, have the possibilities of the future within our grasp. Shall we hold it with attentive respect, with appreciative regard, with continuous, careful thought, careful examination of ourselves as to our spirit of Christianity, bearing the name of Luther Leaguers? Let us pray to become thoroughly acquainted with its merits, its attainments, its developments, and progress. When the frame that began from Heavenly Harmony shall be filled with much rejoicing and glorification, and finally the problem should at least be confronted with some consideration as to the outcome and result. Sixteen conventions have nearly passed into history, and before presenting further any thoughts as to the future, let us with carefulness briefly review a little of the past. What has been accomplished through the Luther League movement? Has this great movement accomplished its work, its mission? Has the League been the means of educating our yonng people to Greater Christian activity? Do we understand our Church better? Do we know her teachings, her doctrines better? If not, is it our own individual fault, or shall the neglect be laid at the door of our League? Then what of the future? Some of us here today can well remember our first convention. Some of us here today undoubtedly attended our first State convention. We have watched its growth from infancy to its 'teens, and the future, dear Leaguers, is before us. What will it be, or what shall it be? That is for you, for me to decide. Shall it be a decision of determination, free from doubt or wavering? Let us be resolute, unquestionable, clear in spirit which scatters all doubt and fits us for the great and noble work that confronts us, like Martin Luther, our forefather, whose name we bear. He was equally distinguished for his prompt decision, for his steadfast determination and his inflexible resolution. Through his never tiring efforts and never dying ambitions he won the victory, accomplished his attainments, by defeating the enemy in battle of an antagonistic nature, gaining the superiority in the greatest and grandest struggle for Reformation ever known. Dear Leaguers, God on our side, doubt not of victory. We have as great a future before us as had Martin Luther. Shall we as an universal frame which came from Heavenly Harmony, act as an organization whose chief interests are in what is to come; an organization which is anxiously, eagerly or confidently looking forward to the future? Shall we as a body of Luther Leaguers be as one who believes or maintains that the fulfillment of the prophecies of the Bible is to be in the future? I was reading only the other day of a man who one day was opening a box of goods; his little son was standing near, and as his father took the packages from the box he laid them on the arm of the boy. A young friend and playmate of the boy was standing by, looking on, as parcel after parcel was laid upon the arm of the boy, his young friend and playmate began to fear his load was becoming too heavy, and said: "Johnny, don't you think you have got as much as you can bear?" "Never mind," answered Johnny, in a happy tone, "Father knows how much I can carry." Brave, trusting little fellow, he did not grow restless or impatient under the burden. There was no danger. He felt that his father would not lay too heavy a load on him. His father knew his strength, or rather, the weakness of that little arm, and would not overload it, and, much more than all, his father loved him and would not harm him by overloading or overburdening. It is just such a spirit of loving trust in Him that our dear Heavenly Father desires all his children to possess. He desires us to trust Him in all things. He will not under any circumstances overburden us, As Luther Leaguers he well knows our capacity to look well after the future and to remind us of our full duty as to its progress and development. Many, many places in His Holy Word we find just such instructions as we need most in our work. Let us all particularly heed the sayings of Paul to the Philippians when he (Paul) gave up all for Christ and took up his cross and followed after Him. Paul exhorteth to them, saying, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before." Dear Leaguers, let us do this, all of us. Let us forget the past we are shut away from by a gate whose hinges never swing back. Its record is unchangeable. It has no green blades of promise, but the future has all its gates wide open. The streams of success and joy shall begin to flow when we do our part. Let us press forward toward the mark, for the prize of the high calling of God in Christ Jesus, and as our standard bearer, Martin Luther, we, too, may win the victory, accomplish our mission in the future, when our Leaguers' armies on some sweet day on those fair plains their standards proud display.

The convention came to a close at 12 o'clock. The closing devotional services were conducted by Rev. J. H. Weaver, D. D., Centre, Brunswick.

In the afternoon the Leaguers of Utica favored the delegates with a trolley ride to interesting points about the city, and thus closed another of the successful and profitable conventions the State League has been holding during these sixteen years.

Luther League Topics

Fifth Week after Trinity. July 11, 1909.

Helping One Another

Gal. 6:1-10.

Topic reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What is the thought of the Scripture Lesson as a whole? Why must we help one another? How must we regard the faults and unattractiveness of others? What is needed in order that we may be fitted to help others?

Lessons for our own lives: 1. The life of God is a life of love. The fundamental commandment of the law of liberty is "Love one another." The love which is enjoined upon us is not an impractical sentiment, but an active principle, manifesting itself in deeds. See I John, iii, 17. A Christian exists in order to be helpful. Everything that is given to us is given, as was the bread to the disciples, to be distributed to the multitudes. Away with the idea that salvation is a luxury for selfish enjoyment. If I am saved it is in order that I may help in saving others. If I have this world's goods, it is in order that I may share them with the needy, with the Church, helping Christ in His work for men. The essence of love is outgoing. It cannot be restricted to itself, or it ceases to be love. How much are you doing for others? This is the measure of your love for God as well as for your fellow men. See I John, iii, 14, and v. 2.

2. We ought to feel the burdens of others. We feel our own, and groan under them. We are apt to suppose that ours are the heaviest of all, and that every one should be impressed with the weight under which we must struggle. We are apt to be so absorbed with our own burden that we have no thought nor sympathy for another's. But we are to bear one another's burdens. Here is the charter for all the ministry of love and mercy that each individual Christian and the Church at large must do. Here is the constitution of the Inner Mission Society, which must include every true child of God as a member. How much thought, love, care, do you give to the sorrows, poverty, sicknesses, distresses of others? How much have you planned or done to help the multitudes who are bound hand and foot in the miseries of our social and commercial injustices? How much have you felt the responsibility of Christians and of the Church for the betterment of the conditions in which so many are going to ruin, soul and body? Oh, "let us not be weary in well-doing" and "as we have opportunity" (and we must look and hunt for opportunity), "let us work that which is good toward all men, especially toward them that are of the household of faith."

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Sixth Week after Trinity. July 18, 1909.

Habits of Prayer

Dan. 6:4-14.

Topic reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: How may habits of prayer be fostered? What should be the habits of every Christian in reference to prayer? What is the value of a habit of prayer?

Lessons for our own lives: 1. The right time to form habits of prayer is in childhood or infancy. The mother teaches the little child to pray. Later the Sunday school teacher and the pastor, in the catechetical class, have much to say about the habits of prayer, give simple forms for morning and evening prayer, for table prayers, for prayer on entering the church, and at close of service. Then the experience of the Christian, the knowledge of the blessings which have come in answer to prayer and through prayer, strengthen the habit. As the child of God grows in grace the habit of life becomes a habit of prayer, and one prays as he walks the street, as he thinks of his friends, as he ponders the problems he must meet, as he knocks at the door of a house and beseeches God for those he is about to visit, as he transacts his business, teaches his class or does whatever is his daily task. He prays for the men who control the street car he is riding in or the train of cars in which he travels, for those who are about him, strangers though they are. For his own loved ones, almost every thought is a prayer. It is, as has been said, a pity if a professing Christian can be alone in uninterrupted thought for fifteen minutes without unconsciously turning his heart to God in prayer.

2. But the prayer life first originates in fixed habits of prayer. Why is it so commonly the case that Christians have the habit of

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 37 by Luther League Review, Box 876, New York, N. Y.

evening prayer, but not of beginning the day with earnest supplication? The morning, as one goes out to meet the new day, with its load of worries, temptations and distractions, is surely the time of greatest need. Why should we go into the battle without putting on the armor? "Praying always with all prayer and supplication" (Eph. vi, 18) belongs to the whole panoply.

3. It is true that there is danger of making prayer a mere habit, of saying our prayers instead of praying. But there is less danger of that than of having no fixed, invariable habit of prayer from which we will swerve as little as Daniel did. Such a character as his could not have been made without the prayer habit. What such a habit will do for a man may nowhere be better seen than in his life.

When and how do you pray?

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Seventh Week after Trinity. July 25, 1909.

Regular Church Attendance

Heb. 10:21-25.

Topic reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What examples have we of regular church attendance? What do we miss when we absent ourselves from church services? Why is it a duty to attend regularly? What are the benefits of regular attendance? What can the League do to foster regular attendance at church?

Lessons for our own lives: 1. It is not, as many think, a small thing to neglect the services of the Church. It means that we despise God's Word and the preaching of the Gospel, and that we do not willingly hear and learn what God has to say to us. It means that we are bearing false witness, for our lives are the lives of those called to witness, and if we say by our indifference and neglect that a Church service, at which the presence of Jesus and the blessings of His Spirit are promised to us, is not worth enough to deserve a little sacrifice of ease or comfort in order to go, not worth as much as some pleasure or self indulgence which we prefer to it, then we are bearing false witness. We miss so much, too, that the loss is not to be accounted small. Think what Thomas missed once, by being absent from a Sunday evening service (Jno. xx, 19-25.) He suffered for it a week of desperate uncertainty and loneliness, which he might have saved himself. We lose more than we know how to count, and many an unhappy and wasted week might have been made blessed and useful if we had not neglected the Church service. What opportunities we miss, not only of meeting Jesus, but of helping to encourage our pastor, our fellow worshippers, and of doing something to build up the Church. If every pew were filled every Sunday, the congregation would be prosperous and active in every department of service; and each one who is voluntarily out of his place at any service is casting his influence against instead of for the cause to which he has vowed his life. Many a poor sermon would have been a good one, if the people had been there to inspire by their presence and sympathy the pastor who had labored to bring them the message. Let a few of these considerations, and the many others like them, sink deep into your mind and touch your heart, and you will not be so ready to find reasons why you can't go to church today, but will rather find it very hard to discover a reason strong enough to keep you away!

2. Nothing else takes the place of church attendance. There are two necessary sides of Christian life, that of private communion with God, and that of common communion with Him in the services of the Church. The Sunday newspaper, the good book, even the Bible read at home, much less the communion with Nature—none of these can by any possibility be a substitute for your assembling of yourselves together. A man cannot be a Christian without a life of secret prayer. He cannot do without a "closet" in which to meet with God alone. But neither can a man be a Christian without Christian fellowship, without a Church home, in which he is regularly found worshipping God, without common prayer and common praise. Don't try the experiment of neglecting the Church services. It is dangerous.

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Eighth Week after Trinity. August 1, 1909.

The Beatitudes

Matt. 5:1-12.

Topic reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What is the meaning of "blessed"? What are the characteristics of those who belong to the Kingdom of Heaven?

Lessons for our own lives: 1. The first word of the proclamation of the newly come King is "blessed." Plainly the King has come to bless. This is no Mount Sinai, with thunders

and threatenings, which offers its slope for the pulpit of Him who introduces us to the Kingdom of God. It is a mountain of grace, and those who sit about Him hear gracious words proceeding from His mouth.

2. Those who belong to this kingdom are blessed. That is a great claim to make. No earthly government can make it. A man may belong to the kingdom of England or of Prussia, or to the nation of the United States, and yet be poor and sick and miserable, without a resource. But it is not so in the kingdom of which Christ speaks, and into which He leads us. Here every true need of every citizen is fully met. The well being of each is provided for on every side. All of them are blessed with the blessing that maketh rich and addeth no sorrow thereto.

3. True blessedness depends not on what a man has, but on what he is. Its source is not the condition in which one finds himself, but the character which one has. The real spring of blessedness is spiritual character. A man may have all wealth, and all health, and all pleasures, and yet not be blessed. Blessedness is not the same as happiness. It is happiness plus the peace of God. It is the possession of the lasting goods for time and for eternity. It holds the promise of the life that now is and of that which is to come, and all the enjoyment of the daily gifts is permeated, colored and deepened by the sense of their source in the love of God, and by the assurance that He has better things than these for us as the days go by and as time melts into eternity.

4. Those are blessed who belong to this kingdom, and none outside of it. The first and the last beatitude seem to mean this, by the reiteration of their special benediction, "theirs is the kingdom of heaven." Oh, if men would only take the word of the King for it! If they would only believe that here, in the bestowment of God's grace, not in the obtainment of earthly treasures, is the secret of what is far more than happiness. We ought to know it, and to testify of it. To us is this blessedness assured.

Book Reviews

THE RATIONAL TEST. BIBLE DOCTRINE IN THE LIGHT OF REASON. By Leander S. Keyser, D.D. Pp. 189. 75 cents. Lutheran Publication Society, Philadelphia.

We do not believe that any unbeliever was ever "argued" into the Kingdom of God. Yet there is need for a book of this kind. Every pastor meets people, young and old, who are distressed when the talk of the world causes their Christian faith to seem, as Paul expresses it, 'foolishness." Foolishness it always will be to the heart that cares not for God. To the heart, however, that inclines toward Him it is helpful to consider the depth of "sweet reasonableness" which there is in the Gospel. This is the aim of the author—to help such hearts. The great Bible doctrines (Inspiration, Trinity, Creation, Sin, Incarnation, Atonement, etc.) are thus reviewed in turn. The effort is to make all understandable to the intelligent mind. It is a fresh and helpful presentation.

TELLING BIBLE STORIES. By Louise Seymour Houghton. Second Edition. Pp. 295. Charles Scribner's Sons, New York.

Our Evangelical Lutheran Church is right; the best religious food for young children's minds is the Bible story (even the Old Testament stories), told in language as near to that of the Bible as possible. Thus our Bible histories always have been. Thus does this product of the most modern thought declare, as though it were something new. We would not, of course, make these stories to be based on myth, legend, epic, romance, purpose story—as does this volume. We could not be satisfied to make their content consist wholly in an aim to make children good—as does this volume. We would not so thoroughly miss, for the children, the Saviour and His cross, forming the real pith of those stories—as does this volume. It cannot help being an inspiration, however, to mark the carefulness, ingenuity, real interest for childhood, and consideration for the child mind, which are here displayed. In the *method* of teaching children this book has an abundance of suggestiveness for every one who teaches children. Our conservatism needs doubtless to profit from modern appreciative study of the child. Most of the Old Testament stories are elaborated or touched upon.

A WORKING THEOLOGY. By Alexander MacColl. Pp. 99. 75 cents net. Charles Scribner's Sons, New York.

An attempt to give the sum and substance of present day needs in the way of a creed for an orthodox layman. We find nothing especially unorthodox therein, excepting its miserable and weak chapter upon the Bible, and the consequent weak placing of religious authority within the Christian man. What a substitute for the Word of God, wherein dwelleth His Spirit! There are some beautiful passages, and also some which seem flippant in their effort to be modern.

(*Continued on page* 34.)

Luther League Review

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The Lutheran Church and her Young People.

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Editorial

Cultivate a cheerful Christianity. There is much sin and evil in the world, but remember the kingdoms of the world shall become the kingdoms of our Lord. The Kingdom of Christ is advancing. There is so much to cheer and inspire the workers in our time. Look on the bright side in God's dealings with your heart and your work. Look unto Him who said, "All power is given unto Me in heaven and in earth." He is Almighty, and hath said, "I will never leave thee nor forsake thee." Well may we then be cheerful, oh, so cheerful, and rejoicing in the Lord, go on with our work, whatever it is, in His name, with his Almighty aid pledged to abide with us till our work is done.

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Don't shirk your responsibilities as a follower of Christ. It is so easily done. We can invent so many excuses. They may deaden our conscience, but they will not deceive the Master. He that is faithful in the least shall be blessed with power to do the greater work.

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Cultivate the spirit of forgiveness. Do not let yourself become soured. No man can be a successful worker who harbors the spirit of retaliation. It always degrades and belittles. The Lord's Prayer ought to be an effectual cure.

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One of the besetting sins of laymen is tardiness at church services. It may well be called one of the "upsetting" sins, because of the disturbance it creates in the opening service Church members have no cause to persistently disturb the worship of a congregation by their habitual tardiness. How selfish a spirit it reveals to have no regard for others who have come to God's house to worship Him; how little appreciation of the meaning of the service; how little conscience to be habitually too late for the confession of sins and the absolution.

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A faithful, loving Christian will make it a matter of conscience and duty to be on time and not disturb the worship of a whole congregation by his late arrival. It is not only members, but sometimes church officers, who offend grievously in this particular. Some have been seen to come in late, throw down cane or umbrella with a sound that would be heard through the church, take off their overcoats in the midst of the confession or prayer, and in various ways disturb the worshipers about them. It is astonishing what a lack of manners is often shown by habitual late comers. Young people, be on time.

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Remember that it is utterly impossible to be an efficient worker without earnest and constant prayer. Pray whether you feel like it or not. Pray that you may know how to pray. We are commanded to pray. To those who are obedient God gives the larger revelation

and the greater power. "Pray without ceasing."

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It is a good plan for local Leagues to have some specific work in and for their local church. Responsibility gives interest. By consulting and advising with your pastor, and this must never be neglected, he can point a field of usefulness where the local League can become most helpful. Work and pray is a good motto, as good today as in Luther's time, and wideawake pastors will be glad to consult with their young people about means and methods of their greater usefulness in the Church.

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One of the principles of the Luther League is loyalty to our Church. This means devoted allegiance not only to the congregation where you were confirmed, but wherever her standard is raised. It is to the doctrines she teaches we have voluntarily assented. Wherever our denomination has a name she has a right to your presence and support. We can really do much to strengthen and advance the prosperity of our Lutheran Church in her progress and welfare by being truly loyal to her both at home and elsewhere. This is best illustrated not by sentiment, excellent as it is, but by practice.

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Method is necessary in church work. The world uses method. Organization and method are part of the world's secret of success in securing larger co-operation. If the ideal of organization is to be reached we must have part in promoting the spirit of the organization, even though our own plans may not be adopted. However, system is an element of success in any organization, and in the Sunday school and in the League any plan seems good enough to be tried that can unite the members in a common effort.

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During the summer season many of our League workers, especially in the large cities, will be scattered to many divergent points in search of rest and recreation. But that need not necessarily involve, as many seem to think, the suppression of all work, nor an utter abandoning of all Christian life and principle. Though absent from the activities of your own church and society, you need not be idle, for there is work which all can do. What is it? some may ask. Well, the first work to be done is on yourself, to see to it that your demeanor is worthy of a member of our League and Church, and by your example win respect for the name of Christ. Example is a great preacher. Then, too, you can be an active apostle of Luther League work. Wherever you go and meet Lutherans, speak of it and tell of the great work the young people have done and propose to do for the glory of the Lutheran Church. Then, again, you can pray for our work, and amid the beauties of nature you can occasionally put on your "thinking cap" and formulate plans for your work in the fall. But above all things, and in all things, honor your God, your Church and your religion. All this will not in the slightest interfere with the restoration of bodily health and mental vigor, but will, on the contrary, freshly equip you for duty on your return with renewed energy and zeal in pushing onward the great work of our Church.

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Summer schools and Nature study, on shore or mountain, must lead a devout mind up to God.

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Daily Bible Readings.

Monday, June 28.—Psalm 112:1-10.
Tuesday, June 29.—Psalm 1:1-6.
Wednesday, June 30.—Deuteronomy 26:1-11.
Thursday, July 1.—Psalm 85:1-13.
Friday, July 2.—I Peter 2:13-25.
Saturday, July 3.—I Timothy 2:1-15.
Sunday, July 4.—Psalm 33:12; Romans 13:1-7.
Monday, July 5.—Deuteronomy 15:1-11.
Tuesday, July 6.—I Corinthians 8:1-13.
Wednesday, July 7.—Romans 15:1-14.
Thursday, July 8.—Romans 14:1-21.
Friday, July 9.—Luke 10:25-37.
Saturday, July 10.—I Corinthians 13:1-13.
Sunday, July 11.—Gal. 6:1-10.
Monday, July 12.—Psalm 55:16-23.
Tuesday, July 13.—Luke 11:1-13.
Wednesday, July 14.—Acts 2:40-3:1.
Thursday, July 15.—I Thessalonians 5:14-25.
Friday, July 16.—Matthew 6:1-15.
Saturday, July 17.—James 1:1-15.
Sunday, July 18.—Daniel 6:4-14.
Monday, July 19.—Deut. 12:5-18.
Tuesday, July 20.—John 4:19-30.
Wednesday, July 21.—Isaiah 29:1-16.
Thursday, July 22.—Psalm 24:1-10.
Friday, July 23.—Isaiah 43:21-28.
Saturday, July 24.—Psalm 84:1-12.
Sunday, July 25.—Hebrews 10:21-25.
Monday, July 26.—Job 5:17-27.
Tuesday, July 27.—Proverbs 3:1-18.
Wednesday, July 28.—Luke 6:20-36.
Thursday, July 29.—II Corinthians 12:1-10.
Friday, July 30.—I Peter 4:12-19.
Saturday, July 31.—Psalm 1:1-6.
Sunday, August 1.—Matt. 5:1-12.

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—St. Mark's, German and English, Rev. Holter, pastor, expects to consecrate its church on Whit Sunday. Less than a year ago this work was begun by Rev. Wasmund, pastor of St. John's, Brooklyn. The Sunday school now numbers 150.

—Rev. P. J. O. Cornell, Braddock, Pa., has been called to the Immanuel Church, Brooklyn. Rev. Dr. G. Nelsenius, the present pastor, has accepted a call to the Salem Church, South Brooklyn.

—The cornerstone of the new Church of the Redeemer, Yonkers, N. Y., Rev. John Dimpfl, pastor, was laid Sunday, May 16. The Revs. Harry P. Miller, of Brooklyn, and C. J. Smith, of New York, delivered the addresses and assisted in the services.

Buffalo.

—Holy Trinity Church celebrated the thirtieth anniversary of its foundation Sunday morning, May 2, by an anniversary sermon by the pastor, Rev. F. A. Kahler, D.D., and by special music by the vested choir. This church was the first English Lutheran church established in Buffalo, and has been singularly prosperous. It has had but one pastor besides Doctor Kahler, Rev. L. H. Geschwind. It had only 132 members when the present pastor took charge at the close of its first five years. It has sent out two congregations to form new churches and is now helping to support a third, while its own communicant list numbers over 1,500 at this time.

Albany.

—Rev. Charles Washington Heisler, D.D., pastor of the First Lutheran Church, died suddenly of heart trouble on Sunday, May 16, 1909, on the 52d anniversary day of his birth. Dr. Heisler was born in Minersville, Pa., May 16, 1857, the son of the late Rev. William L. Heisler. He graduated from Pennsylvania College, Gettysburg, Pa., with first honor in the class of 1880, and from the Theological Seminary three years later. Dr. Heisler has served his pastorates with signal success. He was at one time president of Susquehanna University. He was much in demand as a speaker on public occasions, and as a lecturer at summer schools and educational institutions.

Pittsburgh.

—The cornerstone of Christ's Church, East End, was laid Sunday afternoon, May 16, in the presence of an audience numbering 500. The speakers were the Rev. Frank C. Oberly, of Greenville, Pa., and the Rev. J. L. Smith, D.D., for fourteen years pastor of the congregation. The new building is to be a complete type of English Gothic architecture, and will cost about $40,000. Rev. Earnest Anton Trabert is pastor.

—St. Peter's German Church, East End, will celebrate the seventieth anniversary of its organization with special services June 6 to 9.

St. Louis.

—An unknown friend of the mission has given $6,000 to the Ohio Synod Lutheran Negro Mission at St. Louis. The gift has been made in twelve parts.

St. Paul.

—Rev. James F. Beates has now begun his work in his new field of labor, Trinity Church.

Miscellaneous.

—The Review and its staff acknowledge invitations to the commencement exercises of several of the Lutheran colleges, seminaries and other educational institutions.

—The new building of St. Mark's Church, Mansfield, Ohio, Rev. B. B. Uhl, pastor, was consecrated May 23. The building and lot cost about $10,000.

—By the will of the late Mrs. Mary Brua Rhodes, Zion Lutheran Church, Hollidaysburg, Pa., Rev. Thomas Reisch, pastor, comes into possession of $1,300, $1,000 of which is to be used for the general work of the church and the remainder for the improvement of the Lutheran Cemetery.

—By the will of the late Miss Clementine E Sell, of Springfield, Ill., the Board of Home Missions and the Woman's Home and Foreign Missionary Society of the General Synod will each receive $500.

—Dr. D. K. Pearsons, of Chicago, has made an additional gift of $10,000 to Newberry College. This brings his benefactions to that institution up to a total of $35,000.

—The third Summer Assembly at Irving College, Mechanicsburg, Pa., is announced for July 29 to August 8 next. The program outlined is a very attractive one, and the prospects of a very large assembly are good. The whole Lutheran Church in the East is beginning to take account of this large annual meeting of her members for study and pleasure.

—Thirty thousand acres of farm land in Saskatchewan, Canada, was purchased by the German Lutheran Association of the United States, and many Lutherans from Iowa, Kansas, Nebraska and other Western States are going there.

—The 150th anniversary of the Lutheran Church at Wurtemburg, N. Y., was celebrated during the session of the Hudson Conference of the New York Synod, May 4 to 6. Rev. John Kling is pastor.

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—Though less than a year old, Grace Church, Altoona, Pa., has 317 members, forty-two of whom have been added within three months.

—St. George's congregation, Genoa, Mich., on April 25, observed the twenty-fifth anniversary of its present and the sixtieth anniversary of its first house of worship. St. George's is the oldest congregation of the Ohio Synod in the State of Michigan. Its first pastor was Rev. Fred. Schmidt. Rev. R. J. Graetz, the present pastor, has written an illustrated history of the congregation.

—Just nine months after the cornerstone was laid the new edifice of Christ Church, Charleroi, Pa., Rev. C. E. Frontz, pastor, was consecrated. At one of the services that followed the consecration William C. Stoever, Esq., addressed the congregation on "The Church and the Men."

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Book Reviews

(*Continued from page 29.*)

THE CHURCH AND THE WAGE EARNERS. A STUDY OF THE CAUSE AND CURE OF THEIR SEPARATION. By C. Bertrand Thompson. Pp. 229. $1 net. Charles Scribner's Sons, New York.

Church members, especially pastors, would do well to read this book, not for the sake of its contention and its suggestions, but for the sake of knowing how some people are regarding the Christian Churches. The author is himself far from realizing the power of Jesus' way with men, some of his implications seemingly being that religion needs today a more extended definition than Jesus gives to it. He apparently has no idea that a vicarious Gospel is true. Many of his judgments and advices have value; but we do not find love once mentioned—love, which is the one Christian method in a Christian's life, and which, practiced constantly by Christians in their private intercourse, would prove the real solution of the book's problem. All men, in all ways of life, are won to Christ by love. The Christian Churches of today have many practical lessons to learn, and such books as these may help to provoke them to study. They will not find the way from this volume, however.

THE WONDERFUL STORY OF LIFE AND DEATH, AS WRITTEN IN THE BOOKS OF NATURE AND REVELATION. By Rev. Matthew G. Boyer, D.D. Pp. 390. $1.50. Published for the author by Lutheran Publication Society, Philadelphia.

It is quite common, especially among German theologians, to view the entire dogmatic field, as nearly as may be, from the standpoint of some special fact or truth. This book does the same from the viewpoint of what life and death are. It is done, however, not in technical theological language, but so that even young people may understand and be interested. The range of Christian truth and Christian experience are thus clearly described. One cannot agree with every detail of description, but must admire the whole. There is evident and acknowledged leaning upon what Drummond has written in "Natural Law in the Spiritual World." An index would have added to the value of the book. It is to be commended to all Christians.

THE TWO KINGS, OR TALKS FOR THE YOUNG. By Rev. Prof. L. H. Schuh, Ph.D. 50 cents; dozen, $4.80. Lutheran Book Concern, Columbus, Ohio.

Five talks in simple, clear language for young people. They are thoroughly evangelical. It is well that there should be planned talks adapted to the young. It were well if preaching were always adapted to them.

THE TEMPTED MESSIAH. By Prof. M. Coover. Pp. 24. 15 cents. Lutheran Publication Society Philadelphia.

No fresh study of the temptation of Jesus can be unwelcome. This is such. It is practical, also, with lessons to the self seeker, the fanatic and the opportunist.

MYSTICISM: PSYCHOLOGY, HISTORY AND RELATION TO SCRIPTURE, CHURCH AND CHRISTIAN LIFE. By Rev. Junius B. Remensnyder, D.D., LL.D., The German Literary Board, Burlington, Ia.

This booklet of twenty-five pages is a remarkable approach to completeness as a treatment of its subject. The title statement of its scope is amply justified. The realm of mysticism is delightfully explored, with sufficient though gentle caution against its pitfalls.

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SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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Luther League of America
Statement No. 8

May 1st, 1909, to May 31st, 1909.

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Respectfully submitted,
C. T. A. ANDERSON, Treasurer.
Chicago, Ill., May 31st, 1909.

NEW YORK

New York City District.

—The next regular meeting of the Luther League of New York City will be held in connection with the League's annual outing at the Wartburg Orphans' Farm School, Mount Vernon, on June 12.

—The Luther League of St. Paul's Church, Port Chester, Rev. John Kopp, pastor, is to hold a rally on Tuesday evening, June 15, at eight o'clock. The Leagues of the district are invited to be present, and a large and interesting meeting is expected. A very successful entertainment was given by this League May 6, and on May 25, under its auspices, an illustrated lecture on Germany was given by the pastor. The silver offering was made to the church.

Brooklyn District.

—On Wednesday evening, May 5, the District Luther League of Brooklyn held its spring convention in the Church of Reformation, Barbey street, near Arlington avenue, Richmond Hill, Rev. H. P. Miller, pastor. An opening address of welcome was made by Pastor Miller. Mr. C. F. W. Fritschler, president of the Brooklyn League, responded. Rev. P. C. Wike delivered a very interesting address on "The Young Christian and His Helpers." The Rev. G. C. Loos, pastor of St. Barnabas, Flatbush, conducted the liturgical service, and spoke briefly regarding Young People's Societies. Special music was rendered by the choir. There was good representation from each of the Local Leagues in the District. The officers of the League are as follows: President, Carl F. W. Fritschler, 413 Seventeenth street; first vice president, Geo. S. Intemann, chairman Executive Committee, 1251 Bushwick avenue; second vice president, D. W. P. Myerholz, chairman Credentials Committee, 1128 Lafayette avenue; third vice president, Fred. L. Rath, chairman Literature Committee, 503 Eleventh street; recording secretary, Miss Anna Cordes, 1696 Nostrand avenue; corresponding secretary, Miss Christina Smith; treasurer, J. G. Ernst, 370 Marion street; chairman Press Committee, Thomas H. Palmer, 526 East Twenty-eighth street.

—On Wednesday evening, May 12, the Luther League of St. Stephen's Church, Newkirk avenue and East Twenty-eighth street, Brooklyn, held its regular business meeting. At this meeting there were two new members admitted. After the order of business a social was given. The League held its third roller skating party at Zenck's Rink, Bergen Beach, on Thursday, May 13. On this occasion there were 258 present, including members and friends from other Luther Leagues of Brooklyn. On June 26 the Luther League will take a trip to the Highlands.

—Thirty young people of St. John's Lutheran Church, Brooklyn, Rev. H. C. Wasmund, pastor, organized a Junior Luther League on May 10. The model constitution was adopted. The following officers were elected: President, Rev. H. C. Wasmund; vice president, Mrs. Carl Fritschler; secretary, Helen Krueger; treasurer, Herbert Bielitz; librarian, Alma Buscher.

—A Luther League of twenty members is one of the auxiliary organizations of the new mission at King's Highway, Brooklyn. The work here was organized March 1, and is prospering.

Albany and Susquehanna District.

—The Albany and Susquehanna District Luther League will hold its annual convention in St. John's Church at Altamont, beginning June 29. An interesting program is being prepared for the three sessions.

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—On May 16 there were organized in Bethany Lutheran Church, Central Bridge, Rev. A. L. Dillenbeck, pastor, a Luther League and a Junior Luther League. Both start with bright prospects of success.

Rhinebeck District.

—The thirty-second convention of the Rhinebeck District Luther League was held in Zion's Church, Athens, Rev. J. S. Paul, pastor, Tuesday, May 4. The convention was called to order by the president at 10:30 a. m. Greetings were given by Mrs. A. Sickles, of Athens, and the response by L. H. Kleeber, Jr., of Saugerties. The corresponding secretary reported thirteen societies, with a total membership of 648. The societies raised $906.99 for beneficent purposes during the past year. Six Junior Leagues, with a membership of 161, were reported. At the afternoon session the Question Box was conducted by Rev. W. E. Traver, of Germantown, after which the following papers were given: "Our Young People's Societies as an Element in Training for Effective Church Work," Rev. W. H. Fretzsch, of Saugerties; "The Cost of Standing Alone," Dr. F. Wolford, Middleburgh; "What Is Our Most Effective Service to Our Local Church?" Rev. F. Brezinski, of Ellenville. The following officers were elected: President, G. L. Snyder, Kingston; first vice president, Rev. F. Berlzinski, Ellenville; second vice president, W. Mattes, Jr., Saugerties; recording secretary, Mrs. A. Sickles, Athens; corresponding secretary, Miss Martha Bunk, Germantown; treasurer, Norman P. Bain, Hudson. The address at the evening session was given by Rev. H. E. Snyder, of Kingston. His subject was "Our Young People's Work: Devotional, Educational, Social; Where Shall We Lay the Emphasis." On account of limited space a synopsis of only the last address can be given:

That the young people have a work in the church all intelligent persons will admit. But what is the important thing? what is the first step? where shall we lay the emphasis? Education is the supreme thing; education in the right Christian sense. If we have truly educated young people we will have devout young people and we will have a social young people. If they receive the right training and instruction, all other desirable qualities will follow.

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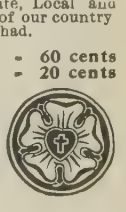

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The individual Luther League should carefully follow out and study the topics, especially the doctrinal and historical topics. We should teach our young people the doctrinal position of the Lutheran Church. In this age of rationalism and uncertainty in the Reformed churches, the positive Scriptural basis of the Lutheran Church should be thoroughly instilled into the minds of our young. Education in doctrine first. Second, the young people should be educated in the history of the Lutheran Church. No other Protestant communion has such a glorious history. If the historical position of the Lutheran Church is understood and appreciated it will inspire devotion and loyalty. It is always the ignorant or uninformed who desert the Church of the Reformation. To this class also belong those who desert her for the sake of society. Our young people should also be taught what the Lutheran Church is doing. Our history is not all of the past, but we are making history every day. The religious history of the United States is being rewritten. We as a Church are growing more rapidly than any other Protestant communion. Numerically we stand third. The Lutheran Church in the world is stronger than all the other Protestant sects combined. Let us tell our young people these things. Educate them in God's Word, which is taught in its purity in the Lutheran Church. We have no need or place for moving pictures or tight-rope walking. There is sufficient to attract and inspire love and a martyr-like devotion when the young are educated in all these things. There are only three divisions to this subject: First, education; second, education; third, education.

Syracuse District.

—Just a year ago the Leaguers of the First English Church, Syracuse, decided that in order to get a fresh start they would disband the old society and form a new one. All the present members are enthusiastic workers and willing givers. While awaiting the building of a new church the monthly meetings are held at the homes of members. First, there is a devotional meeting, using the Luther League Topics. Then comes the business session, followed by an informal half hour used in different ways. Every three months the League entertains at a social. There is much interest manifest in the meetings and the general plan seems to meet the need.

NEW JERSEY

—A very successful Luther League rally of the New Jersey League was held in Grace Church, Newark, Rev. M. S. Waters, pastor, on Wednesday, April 28. Mr. S. Lawson presented the greetings of Grace Church League. Mr. Louis Van Gilluwe, president of the State League, responded. Three inspiring and instructive addresses were delivered: "The League, a Denominational Force," by Rev. B. Pick, D.D., Newark; "The League, a Training Force," by Rev. Prof. George Genzmer, Newark; and "The League, a Social Force," by Rev. S. G. Trexler, Brooklyn. Special music was a feature of the occasion.

PENNSYLVANIA

—The Luther League of Pennsylvania will hold its sixteenth annual convention in York, Pa., July 6 to 8.

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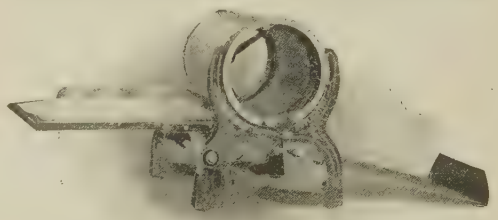

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Upper Lehigh Valley District.

—The thirtieth semi-annual convention of the Upper Lehigh Valley District Luther League was held in Christ Lutheran Church, Hazleton, May 11 and 12. Thirty-six delegates and six pastors were present. Devotional exercises were conducted by Rev. J. J. Kuntz, of Freeland. Rev. J. O. Schlenker delivered the address of welcome. President Charles Brighthaupt, of Drums, responded. Election of officers resulted as follows: President, Charles Brighthaupt, Drums; vice president, Walter V. Trice, East Mauch Chunk; secretary, Miss Emily Geoppert, Freeland; treasurer, John A. Ziegenfuss, Weissport; statistician, Rev. W. F. Heldt, Conyngham. Rev. W. Penn Barr presented the following subject, "The Great Problems Before the Lutheran Church of Today." The second session opened at 2 o'clock Tuesday afternoon. Devotional exercises were conducted by Rev. F. E. Reichard. Rev. Penn Barr spoke on "The Deaconess' Work." "The Luther Leaguer and His Parents" was presented by Miss Cora Nothstein; "The Luther Leaguer and His Sunday School," by Miss Ida Mace; "The Luther Leaguer and His Bible," by Miss Carrie Haas; "The Luther Leaguer and His Church," by Prof. E. E. Kuntz. General discussion followed these essays. "The Luther Leaguer and Mission, (a) Home," was presented by Harry Bernhart; (b) "City," by Rev. M. B. Schmoyer. The third session opened at 7:30. Devotional exercises were conducted by Rev. J. H. Kuder. M. J. Swank, of St. Johns, delivered a very interesting address on "The Lutheran Church, the Mother Church." It was full of very interesting things. "The Cause of, and the Remedy for, the Unfaithfulness of Our Young Men," was ably discussed by Rev. W. M. Rehrig, Ph.D. The conclusion of the evening program was followed by a social session, and refreshments were served in the basement of the church. At the fourth session Rev. J. O. Schlenker, of Hazleton, and Miss Emily Geoppert, of Freeland, were elected delegates to the State convention, to be held at York on July 6, 7 and 8. The following recommendations made by the president in his report were adopted: "That the Central League hold two rallies this coming summer, one in the upper end and one in the lower end of the District." John A. Ziegenfuss, of Lehighton, spoke interestingly on "The Aggressive Laity in a Progressive Church." The League then decided to hold the next convention at St. Luke's Lutheran Church, Freeland.

Lancaster District.

—The Junior Luther League of Zion's Church, Leacock, celebrated its second anniversary with a special service in the presence of a large and interested congregation on Saturday eve-

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ning, May 22. The League was organized with a membership of fourteen; now it numbers forty-three. Miss Florence J. Bard is the successful superintendent. Under her direction a most delightful service of Scripture readings and hymns by the little folks was given, with an object sermonette by the pastor, Rev. F. A. Weicksel, which proved both pleasing and edifying. The League has raised $28.00 in the two years by monthly offerings, all of which has been given to benevolent purposes.

—On May 19 a Luther League of twenty-eight members was organized in St. Mark's Lutheran Church, Lancaster, Rev. John H. Strenge, pastor. The following officers were elected: President, John E. Miller; vice president, Miss Esther E. Leonard; secretary, Miss Leah Auman; treasurer, H. Davis Chesser; corresponding secretary, Miss Mary E. Shertzer, 356 South Ann street, Lancaster, Pa. The society is to meet on the fourth Tuesday of each month.

Pittsburgh District.

—The Pittsburgh District Luther League held its thirty-fourth convention in Washington, May 13. The topic for discussion at the morning session was "Does the Luther League Direct the Minds of Our Young Men Sufficiently Toward the Ministry?" In the afternoon the Junior League members held a Foreign Mission session. The conclusion forced upon the minds of those present was that Junior work opens up a field of useful endeavor which must not be ignored. An interesting feature of the afternoon session was a debate between the Rev.

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Earnest A. Trabert, of Christ Church, Pittsburgh, and W. N. McNair, Esq., a member of the Allegheny County bar and former president of the State League, on the question, "Is the Attitude of the Church Toward the Aging Minister Due to the Young People's Movement?" The former speaker took the affirmative. Glowing tributes were paid by both speakers to the aging minister and the young people were urged to support him in his work. "My Pastor" was treated in an interesting paper by Miss Mary Dunn. The evening session was crowned by an inspiring address on "Visions and Achievement" by the Rev. H. W. A. Hanson, of Pittsburgh. About two hundred delegates were present.

IOWA

—The eighth annual convention of the Iowa District Luther League will be held at Jewell, Ia., Rev. C. J. Eastvold, pastor, beginning Wednesday evening, July 7, and continuing Thursday and Friday, July 7-9.

NEBRASKA

—The new pipe organ purchased by the Luther League of Salem Lutheran Church was dedicated on Easter morning. Prof. J. L. Neve, D.D., of Atchison, Kan., and Rev. Brecht, of Fremont, Neb., assisted in the dedicatory services. The pastor, Rev. Frederick C. Schuldt, performed the act of dedication.

CANADA

—The annual convention of the Canada Luther League was held in St. Paul's Lutheran Church, Toronto, May 24, 1909, Rev. W. C. Miller, pastor, 521 Manning avenue.

—At a special meeting in March, the public invited, St. Paul's Luther League of Guelph and their friends enjoyed the lecture delivered by their pastor, Rev. H. A. Kunkle, on "The Luther League Colors and Their Meaning." Proceeds for building fund. The League is doing efficient work.

—Trinity Luther League, Hamilton, was organized on February 21, 1909, after the evening service in the Conservatory of Music, two weeks after the first English Lutheran service was held in Hamilton, by the Eastern Field Missionary, Rev. M. J. Bieber. Twenty-five persons were present. Devotional meetings are held every Sunday evening and the Topics are discussed. At the monthly business meeting held on May 11 the League elected five delegates and five alternates to represent the local League at the first annual convention of the Canada Luther League in St. Paul's Lutheran Church, the Rev. W. C. Miller, pastor, and the corresponding secretary was instructed to make application to join the Canada League. At this meeting twelve members subscribed to the Review, and all the members are required to wear the colors or badges or be fined. The League now numbers thirty members. Trinity Lutheran Church was organized by the Field Missionary on Sunday, April 18, with 105 charter members. A catechetical class is under instruction and will be confirmed on Trinity Sunday. The Evangelical Lutheran Synod of Central Canada was permanently organized in Toronto on May 26, and on the 25th a Canada Women's Missionary Society was organized in the same city.

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June and the Juniors

FOR CORRESPONDENCE ADDRESS C. ELVIN HAUPT, D.D., LANCASTER, PA.

A VERSE FOR JUNE.—For the Father Himself loveth you because ye have loved Me, and have believed that I came out from God. —St. John, 16:27.

MOTTO.—Put your candle in the darkest place.

DATA.—June 2 (1694).—The opening of the great Lutheran orphanage at Halle, in Germany.

5 (1493).—Birth of Justus Jonas, Luther's friend.

8 (1727). — Death of August Herman Francke, the philanthropist.

13 (1525).—Marriage of Martin Luther and Katharine von Bora.

14.—Anniversary of the making, by Betsy Ross, of Philadelphia, of the first American flag. Birthday of Harriet Beecher Stowe.

17.—Battle of Bunker Hill, 1775.

18.—Battle of Waterloo, 1815.

20 (1530).—Opening of the Diet of Augsburg.

25 (1530).—Reading in German of the great Confession at Augsburg.

26 (1519).—Disputation at Leipsic of Dr. Luther and Eck.

26 (1526).—The first Diet at Spire, Germany.

It would be better to lose our own life than to teach a child to do wrong.

The child spirit is the Christian spirit.

There is joy in heaven when a lost soul is led back by loving hands into the fold of the Good Shepherd.

The humble are the great in God's perfect sight.

One of the surprising things connected with the Junior League work is the way in which it extends itself before the wondering eyes of any wide awake committee or leader. There are many beautiful spiritual lessons to be learned concerning Christ and the Church; many pretty and useful lessons from the natural world that serve like parables; many great principles in morals, such as piety, industry, honesty, decency, temperance, etc., and many pleasant social evenings that may be spent in the cultivation of each other's company, that if a Junior leader were to centralize upon this one work it would be well worth while.

A Junior Luther League may seem but a small thing in the eyes of the Church at large. But a handful of corn, if well planted, will produce wonderful results. And just as one acorn is the beginning of a mighty oak, so one or more of the lives of the Juniors of your League, dear teachers and leaders, may become a great one, each in its own way, in the coming years.

It is well to choose what is most practical and suitable to the largest number for the hour of meeting during the week. One League finds an evening hour best, another an hour on Saturday morning or afternoon.

The custom of remembering the birthdays of the Junior Leaguers with a pretty post card is a good one. A card of this sort might contain the following lines:

Our Dear Luther League Junior—At this, your birthday time, we want to send you our very best greetings and good wishes. We pray that Jesus, our kind and holy Saviour, may keep you safely; not only in the new year, but through your whole life on earth and *forever in Heaven.*

Try to come to see us at the meetings of the League as often as you can.

Yours affectionately and earnestly,
The Junior Luther League of ——— Church.
(Date.)

A HUNT FOR CHARACTERS.—It might prove instructive if the Juniors are old and skilled enough to have them take a hunt for the lives of good and great Christian men and women, one taking this name, another that. Such names as those of Augustine, Huss, Luther, Melanchthon, Bach, Paul Gerhart, Spener, Francke, Harms, Wichern, Muhlenberg, Passavant, Penn, might be chosen.

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